The Nation.

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The Week.

Mr. Bryan's claim to the heritage of Roosevelt policies is thrown out of court by the only competent judge, Mr. Roosevelt himself. Conrad Kohrs of Helena, Montana, had written to his good friend the President asking about the matter, and the President kindly replies in a reassuring letter of about three columns. Mr. Taft, he says, is "the man who I feel is in an especial sense the representative of all that in which I most believe in political life." Mr. Taft is the "true foe of abuses." "He and I have on every essential point stood in heartiest agreement, shoulder to shoulder." After all this Mr. Bryan must find it rather difficult to pose as the original Roosevelt man. And from the point of view of practical politics there is something to be said for a campaign of more vigorous opposition than Mr. Bryan is making. If the Democratic party really stands for no important principles but those laid down by Mr. Roosevelt, a good many Democrats will frankly say that they prefer Taft. He is obviously firmer and more steady-going than Mr. Bryan. Then, too, the election of Mr. Taft will save us from the disturbance of overturning the Administration. If Mr. Bryan can promise us nothing better than we have had under Roosevelt, or than we should have under Taft, why should any one want to make him President?

When Vermont's vote was unfavorable to the Democrats, Mr. Bryan easily found reasons to prove that it was of no significance. Now that Maine, torn with dissensions over the liquor question, gives the tiny Republican majority of 7,700, Mr. Bryan promptly hails the result as proof of his impending election. It is well to remember, however, that in 1880 the foes of the Republicans actually carried Maine by 189 votes; but in the national election of that year Maine's Republican electors were chosen by 8,633 votes. It is, of course, true that the prohibition issue has figured in other campaigns when the State was an accurate barometer; but this year, as last, when the vote was but a trifle larger, the dissatisfaction with the existing conditions has been uncommonly acute. Nevertheless, Mr. Bryan can draw some encouragement from the figures; and he will doubtless ring every change on the fact that this vote in Maine is nearly 5,000 less than that of 1892, which foretold Mr. Cleveland's second election.

William Van Amberg Sullivan, formerly a United States Senator from Mississippi, began the practice of law in 1875, and definitely ceased the practice of lawfulness last week Tuesday night, when he organized and led a mob which stormed a jail and lynched a negro prisoner. If the press dispatch from Oxford, Miss., quotes Mr. Sullivan correctly, the lynchers' chief deserves no little praise for having put the issue of public murder squarely before his fellow-citizens. Heretofore the lynching problem has been confused—at least speciously—by the unwillingness of individual offenders to confess their participation, and again by their plea, when caught, that they were swept away by "crowd hysteria." Mr. Sullivan will not resort to these cowardly evasions. He is reported to have told newspaper correspondents:

> I led the mob which lynched Nelse Patton, and I'm proud of it. I directed every movement of the mob, and I did everything I could to see that he was lynched. Of course, I wanted him lynched. I saw his body dangling from a tree this morning, and I'm glad of it. When I heard of the horrible crime, I started to work immediately to get a mob. I did all I could to raise one. I roused the mob and directed it to storm the jail. I don't care what investigation is made, or what are the consequences. I am willing to stand them. I wouldn't mind standing the consequences any time for lynching a man who cut a white woman's throat. I will lead a mob in such a case any time.

The State of Mississippi is fortunate in having a bold, honest man relieve its judges of every uncertainty as to the facts, motives, and deliberateness of an atrocious murder. The verdict in the case will tell unequivocally whether the commonwealth prefers mob rule to the reign of law. The country has long been waiting for just such a clear-cut answer as must be forthcoming.

Emperor William's speech of peace at Strasburg, with its sequel in the form of a new crisis over Morocco precipitated by Germany's action, is still fresh in mind. Hence Chancellor Von Bülow's declarations of German good-will towards Great Britain will be received with more skepticism than they deserve. For at bottom Von Bülow's statement is a straightforward formulation of Germany's intention to remain strong while it remains friendly. Fairly little is left to the imagination when the Chancellor says:

> Should other nations, bolder than Germany, challenge the world's sense of right and wrong, Germany would not shrink from the ordeal, though with the certainty that her fleet would be annihilated.

It is obvious, of course, that the only nations capable of annihilating the German fleet are Paraguay and San Marino. So this latest official pronouncement is but the reiteration of the old formula: "Germany wants peace, but with honor." And there is no denying that thirty-seven years of peace in a nation's life is prima facie evidence that she likes it. But why, then, that unfortunate manner, that policy of alternate amiability and bluster, upon which the world has come to base its fear of German intentions? The just and tenacious man, according to Horace, no storms or tyrant's wrath can disturb.

A congress of German Social Democrats without a conflict between the old, orthodox radicalism and some young conservative heresy or other, is nowadays inconceivable. The main subject of contention before the congress which assembled at Nuremberg Monday involves the continuance or abandonment of the hostile attitude hitherto maintained by parliamentary Socialism towards financial legislation on the part of the various German governments. The Socialists in the Imperial Reichstag, as well as in the separate diets, were till recently a unit in refusing to vote the annual government budgets. Regarding itself entirely as a body of protest until such a time as it might conquer the powers of state at one blow, the Social-Democratic party has made a particular virtue of withholding its sanction from a budget which was, from its point of view, inequitably raised, since it pressed heaviest on the working classes; and was inequitably expended, in that it went to support

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huge armaments instead of being devoted to the needs of the same working classes. But the poison of compromise which Eduard Bernstein and others have injected into the body of German Socialism has spread. As a result, the Socialist Deputies of Baden and Bavaria, contrary to orders, voted for the government budget at the last session of their respective diets. Their action, apparently destructive of Socialist doctrine and discipline, has aroused violent discussion in the party press, and Bebel, as the champion of the old-established tactics, is to fight it out at Nuremberg with the supporters of this latest apostasy.

Guilty of an "abuse of the right to strike"—this is the decision of a French court which has just sentenced M. Pataud, secretary of the Electricians' Union, to pay a fine for injuring two music-hall performers by calling a strike last June. The strike closed the theatre and the complainants could not perform, hence they sued. To Mr. Gompers and our other American labor leaders this action of the court must seem purely anarchistic. We venture to say that if the decision had been rendered here, Mr. Gompers would be appealing to both parties for a Constitutional amendment declaring that there is no such thing as an abuse of the right to strike. According to the contention of the unions, labor may strike at any time and as often as it pleases, irrespective of how much injury it causes to employers or public, and with this sacred privilege no one shall interfere. In the Paris case the court laid down the principle that the strike was wholly unwarranted, because it was purely sympathetic, or rather an act of revenge because of the killing of strikers at Vigneux by troops who fired upon them. If this decision is sustained by the higher courts, we believe that the "strike of protest" will promptly fall into disuse in France. Towards this reform we Americans have made but little progress.

That the former Danish Cabinet minister, Alberti, who has confessed to the misappropriation of some $2,500,000—an enormous sum for such a little country as Denmark—should have held for seven years the portfolio of justice, only adds to the irony of an incident that reflects no credit on the standards of Danish public life. The dispatches err in saying that until his resignation a few weeks ago Alberti enjoyed an "untarnished reputation." As a matter of fact, his looseness in financial matters has been a matter of public debate for years. The radical wing of his own party has charged him on the floor of Parliament with personal dishonesty and with the manipulation of a highly perfected spoils system. But Alberti's personal following and his influence at court made it impossible for any prime minister to exclude him from the Cabinet. There is a certain broad popularity which politicians may always acquire through the lavish use of stolen money. Such has been the experience of the Italian ex-minister, Nasi, whom a sentence in jail for embezzlement has only confirmed in his position as "uncrowned king" of his native Sicily. In the art of bleeding corporations Europe is, of course, far behind us. Its dishonest politicians are consequently driven to more direct methods of looting.

Like Russia during the famous "forty days of freedom" that followed the constitutional manifesto of October 30, 1905, and like Turkey of the present moment, revolutionary Persia has witnessed a marvellous growth of newspapers and periodicals. A recent dispatch spoke of 300 publications in Teheran alone. This may not be exaggerated, if we include the fugitive broadside which, so a writer in *La Revue* of Paris asserts, has attained exceptional popularity in Persia. These *Shab-nameh*, as they are called, "night-leaflets," are rough circulars, run off on copying presses, in defiance of government censorship, and surreptitiously distributed. Such sheets usually represent the extreme revolutionary position. Of the regular dailies, Teheran, according to our authority, had no less than twenty-four a short time ago. Yet even these more substantial papers appear and disappear with startling rapidity. The reason for such lack of permanence is that few of the Persian journals are carried on for purposes of gain. A number of men having certain opinions in common will contribute to the maintenance of a press organ which they know will sooner empty their purses than fill them. When the contents of the common purse have been emptied, and with them, perhaps, most of the projectors' ideas, the journal is allowed to die. Of trained journalists there are, of course, very few in the country. But who, in revolutionary times, is not qualified to discuss fundamental problems of politics and society at a moment's notice?

When the Minas Geraes, of the Brazilian navy, slipped into the water at Newcastle-on-Tyne last week, the most powerful warship ever built raised a surge whose ripples are stirring all the coasts of Europe and America. Moreover, two sister vessels will also be launched very soon. A few weeks ago some Argentine legislators, panic-stricken at the thought of Brazil as a great naval Power, tried to rush through a stupendous appropriation for Dreadnoughts. The bogey mongers of England and Germany are no less backward in making the most of Brazil's venture. While the radicals of the *Flottenverein* are soberly content to argue that the Fatherland must keep its shipyards busy, even if new Imperial taxes have to be levied, the more expert English shriekers discover terrible complications for John Bull. A recent article in the *Nineteenth Century*, entitled, "Dreadnoughts for Sale or Hire," smears fresh war paint on the face of a favorite old jack-in-the-box:

> These Brazilian Dreadnoughts are of new and ominous significance. And not less so are the Austro-Hungarian ships, which, though not for sale, may be said to be on hire as reinforcement for the navy of a Power with which it is convenient to Austria-Hungary to ally herself. From our point of view, and from that of the Americans and the Italians also, the uncomfortable feature is that for twenty years to come we shall always have to take the Minas Geraes and her sisters into account in estimating our naval needs, even if they should remain for the greater part of that time under the Brazilian flag. When the outbreak of war has become a matter of months, as, for example, it was in September, 1903, the payment of £5,000,000 or so for a reinforcement of three first-class ships will be the merest drop in the bucket of expenditure to be incurred. The stronger Power, even if it does not want the ships, will be compelled to buy them to keep them out of the enemy's hands.

The worst of all this is that it is true, so long as any nation persists in the ruinous game of battleship building.

Sir Oliver Lodge, according to reports published in the newspapers some months ago, is persuaded that messages are received from the dead. The detail-

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ed proof on which his belief rests is now published in the *Journal* of the Society for Psychical Research. The excerpts cabled to this country are presumably the most impressive; and though it is not safe to pronounce final judgment on the basis of such brief summaries, we may at least say that Sir Oliver still seems an easy man to convince. The message—through the usual medium—is presumably from Frederic W. H. Myers, author of "Phantasms of the Living" and "Human Personality and Its Survival of Bodily Death." In his lifetime he was an essayist of unusual delicacy of taste and precision of style. John Morley has characterized his work as "distinguished as much by insight as by admirable literary grace and power." As a poet he wrote for the few, but the volume of his collected verse, published in 1882, is certainly not mediocre. Arthur Sidgwick, in the "Dictionary of National Biography," speaks of the "many passages of striking beauty." It is painful, therefore, to ascribe to Mr. Myers these lines:

Friend, while on earth with knowledge slight,
I had the living power to write;
Death tutored now in things of might,
I yearn to you and cannot write.

And this from a man "of rare intellectual gifts, original, acute, and thoughtful"! Had Mr. Myers while still alive foreseen this falling off of his powers, he would surely have preferred that death should end all.

THE RENOMINATION OF GOV. HUGHES.

The renomination of Gov. Hughes must be reckoned as one of the most significant political events of the last quarter century. It is a sheer triumph of naked principle, and as such it must mightily strengthen the forces of good government. On the incidents which have led to this result we cannot dwell in detail, but we may speak of a few of those salient features of Gov. Hughes's career which have rendered him so irresistible.

He belongs to a class whom the crawling politicians have always despised—the highly trained and high-minded professional man; and he was once a college teacher—a member of the very caste that is notable as a breeder of political doctrinaires. When first nominated he had had no experience in the school of practical politics, and the Republican leaders openly sneered at him as a hopeless and helpless amateur. The only thing that recommended him to the voters was his extraordinary skill as a lawyer and his inflexible integrity. These qualities he had displayed so signally in the gas and insurance investigations that the people turned to him instinctively and elected him alone of all the Republican ticket. They did not know whether he had executive ability; their ideas as to his policies were rather vague; but they said: "Here is a man too keen to be hoodwinked, too brave to be browbeaten, too upright to be corrupted. We will try the experiment of choosing him Governor."

That experiment has succeeded beyond all expectation. Gov. Hughes has discharged his duties with an eye single to the welfare of the State. By this course he has inevitably alienated the machine politicians, whose interests are diametrically opposed to those of the public, but he has at the same time won the hearty admiration of the honest and intelligent voters of all parties. He has violated all the precedents set by astute and managing Governors, who have prided themselves on their skill in controlling the Legislature and securing measures dear to their hearts. As the classical example of his method we may take the case of Otto Kelsey, Superintendent of Insurance. When Mr. Hughes recommended that Kelsey be dismissed as incompetent, the friends of Kelsey, in the Senate and out, the professional officeholders from Montauk Point to Buffalo, rallied to resist the assault upon their sacred order. Gov. Hughes then held in his hand a whip that might have brought them all to heel. Had he chosen to play the game as Gov. Hill played it, or Gov. Roosevelt or Gov. Odell, he might easily have driven Senator Raines and the other adherents of Kelsey into line. Some of the advisers of Mr. Hughes pointed out that the threat of a few removals in the various departments and commissions and of half a dozen vetoes judiciously distributed would make him absolute master of his petty opponents. But he replied in effect that the use of patronage or of the veto power to compass such aims was contrary to the fundamental theory of democratic government; and that the issue should be the bare merits of his cause, uncomplicated by other considerations. The Senators, of course, took advantage of this idealism, and, secure from flank attack, voted for Kelsey. But that apparent defeat for the Governor was really one of his substantial victories. He had convincingly demonstrated his inflexible devotion to principle. He would not sacrifice it to immediate ends, however desirable they might seem. Thus it is that from the day when the Senate first rejected the charges against Kelsey the Governor has been the trusted champion of the people against the hirelings of the machine. Again and again he has appealed from the legislators to their constituents. We need not enumerate his achievements—the passage of the most important laws which he has urged, and the outcome of the two special sessions in which, backed by the whole electorate, he has beaten the corruptionists and forced the Legislature to do the right. This record of solid results is almost unmatched in our political annals.

More striking still is the submission of the Republican Convention at Saratoga. Mr. Hughes had not intended to run for Governor a second time, because, not being a rich man, he can ill afford to surrender the income from his practice. But he was strongly urged by the better element of his party, and he himself wished to complete his plans of reform, and in particular to secure the enactment of a direct primary law which should break the power of the bosses. Naturally, Timothy L. Woodruff, Herbert Parsons, William L. Ward, William Barnes, jr., Francis Hendricks, J. Sloat Fassett, and their kind have been bitterly hostile. In the State Committee Mr. Hughes could hardly have mustered five votes. Then, too, he is not a personal favorite of the President; for when Mr. Roosevelt ostentatiously demanded the resignation of a Federal official who worked for Kelsey, Mr. Hughes coldly let it be understood that he did not desire to have the Federal patronage, any more than that of the State, prostituted even for a commendable purpose. But the politicians of all classes, from the President down, have been compelled to swallow their grudges. They have discovered that Mr. Hughes is the one man who enjoys such popular confidence that he can command the independent vote, carry the State, and by his immense

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prestige strengthen the national ticket not only in New York, but also in the West.

And the secret of this extraordinary ascendancy has been a combination of high intelligence and rigid adherence to principle. Others have made louder professions of virtue; none have surpassed him in actual performance. Most of our politicians, consciously or unconsciously, still follow the old rule that to be practical is to be base. Their belief is exactly that which Lord Morley, in his last volume of "Miscellanies," ascribes to Machiavelli—"that the application of moral standards to this business is as little to the point as it would be in the navigation of a ship." But the mass of our citizens, who have no selfish interest in maintaining bad laws or serving a party machine, are ready to uphold the cause of morality whenever the issue is fairly presented. For they are convinced that the ethical factors which the politicians are so prone to discard, are, to quote Morley again, "nothing less than the living forces by which societies subsist and governments are strong."

THE OLD BRYAN AND THE NEW.

Mr. Taft, we are glad to see, has trained his guns on the real point of attack opened up by the candidacy of Mr. Bryan. There has been a surprising disposition, among many sincere persons who detested the favorite "Bryan doctrines" of 1896 and 1900, to pass a sponge over that part of Mr. Bryan's political history, and accept him now at his own valuation, as if he were an entirely different man from the candidate of eight or twelve years ago. Every reader of this article must have heard from his own acquaintance the argument that Bryan has "broadened" since 1896; that he has "seen the world"; that he has "grown safe"; that, in short, he is a "new Bryan."

Now we submit that a public man who appeals for votes on the tacit understanding that his past is buried, owes something more to the voter than a refusal to mention his own vagaries of a few years ago. History supplies abundant instances of statesmen who have broken with their political past, and have invited public support from quarters where their earlier policies had been bitterly opposed. But if memory does not fail us, the really great occasions when such acceptance of new policies has appealed to the electorate have been marked by recantation. The public is lenient with a man who frankly declares that he was wrong in his old opinions, and that he now sees the light. Sir Robert Peel, transformed from a protectionist into the leader of the Corn Law movement, announced in Parliament that he had been mistaken in the past, and that his former foes had convinced him of his error, and the English voter sustained him at the polls. Mr. McKinley, an old-time advocate of the free coinage of silver, tried for a week or two in 1896 the plan of saying nothing on the question, until it was pretty plain that, as matters stood, his fight was lost. It was not until he openly repudiated the doctrines for which his earlier votes were cast, declared his firm adherence to the gold standard, and gave his reasons, that sentiment moved to his side. Mr. Gladstone, who perhaps, in his long career, maintained more conflicting policies than any statesman of our day, had invariably the courage of his new convictions, and never hesitated to declare, in the face of angry or jeering criticism, that his belief had changed, and why.

Such a course was quite as open to Mr. Bryan as to the other men we have mentioned. He either believes to-day in the free coinage of silver, or he does not; he either believes in government ownership of railways, or he does not; he either believes in replacing bank-note currency by government paper issues, or he does not. At one time or another, in the course of what Mr. Taft justly described as a "twelve years' hunt for an issue on which he can be elected President," Mr. Bryan has proclaimed adherence to every one of these economic theories. There is not one of them which may not, under conceivable circumstances, become an issue in the near or distant future. How does Mr. Bryan stand in regard to them to-day? He refuses to tell us. He is "bound by the platform," and, as he gravely remarked in his letter of acceptance, "a platform is binding as to what it omits, as well as to what it contains."

We have been asked, on what grounds, as political reformers and tariff reformers, we can fairly refuse support to Mr. Bryan. Our answer from the start has been that, if one is to judge the candidate—as candidates, in default of public recantation, must in all reason be judged—by his own record, Mr. Bryan is a wholly unsafe and untrustworthy political reformer; and that his present warm advocacy of tariff reform is for the purpose of this particular campaign. Mr. Bryan's career has been in the main made up of ardent propaganda for half a dozen propositions, most of which now stand condemned by the course of events and the judgment of the world. By no sign or word has he abandoned them; in regard to every one of them, he stands obstinate, silent, and apparently unrepentant.

This being so, it must be manifest that the vote cast next November for the "new Bryan" is also cast for the old Bryan. The case is in reality no different from that of 1900, except that the Populist nomination, which Mr. Bryan deemed it advantageous to solicit, forced him to speak on some things regarding which he is now dumb. It was, if we remember rightly, a "new Bryan" whom we were invited to inspect in 1900—possibly not so "new" as the Bryan of 1908, but still a "broadened" statesman. The Populists, however, found a way to extort from him comment on inconvenient issues; and the new Bryan had to tell them, in his letter of acceptance, that, although the campaign "for the immediate restoration of silver by the independent action of this country at 16 to 1" was defeated in 1896, "that did not end the discussion"; and that "there will be time enough to discuss the redeemability of the greenback when the greenback itself is saved from the annihilation which now threatens it." We seem also to remember an attempt to talk silver in the West, during that last campaign of Mr. Bryan, and to talk anything but silver in the East. Here, we were treated to the candidate's belief that the reason the standing army was increased "is to build a fort in this city and use the army to suppress by force the discontent which ought to be cured by legislation"; that investors in German treasury bonds should be denounced because they did not invest in Illinois lands instead, and that a President was recreant to his trust who "sends messages of condolence on the death of kings, but has none to send on the death of two republics." For Mr. Bryan's own sake, we heartily share the hope that he has "broadened" since those days of trans-

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parent demagogy and nonsense; but we suspect that there is opportunity for a good deal more broadening, not least in the line of honest statement of his own beliefs and purposes, before his canvass will rightly commend itself to thoughtful citizens.

THE "COMMODITIES CLAUSE."

The decision of the Federal Circuit Court, declaring unconstitutional the famous "commodities clause" of the Hepburn Railway Act of 1906, is in some respects limited in scope, in others very sweeping. This clause forbade railways to carry across the border of a State any commodity manufactured, mined, or produced, directly or indirectly, by the railway, excepting timber and timber products, and articles necessary for the use of the railway in its ordinary operation. It was understood by every one, during the Congressional debate upon the bill, that this restrictive provision was primarily aimed at the "coal roads," and these carriers accepted the challenge and carried the case into court. The Reading Railway, for example, owns and operates through a subsidiary company upwards of 90,000 acres of productive anthracite mining property. The Lehigh Valley Railroad owns or leases in perpetuity some 17,000 acres of similar lands, and earned $15,000,000 from their output in 1907. The Lackawanna, the Pennsylvania, the Delaware and Hudson, the Erie, and the Jersey Central are similarly engaged in the mining and transportation of coal from their own properties.

In drafting the "commodities clause" two points were kept in mind. One was that the railway companies had been long engaged in coal mining, under the sanction of State charters. The other was that the several companies were believed, on pretty strong evidence, to have formed a quiet combination, through which the price of their product could be maintained, or, if desired, advanced. The railway holdings of anthracite mining property made up so large a proportion of the total of such lands in operation that the railways were easily able to control the market. It was this condition which the Hepburn Act, through its "commodities clause," undertook to alter. Were that clause to remain in force, the companies would have to dispose of their coal lands. Transfer of the property to independent companies, capitalized by the existing owners of the railways, was the recourse generally expected.

The railway companies, however, contested the law on the main ground that the powers of the Federal government were being used to destroy a business in which the companies had long engaged with the full permission of the State authorities, in which much capital was invested and in which there was nothing criminal, immoral, or dangerous to the public welfare. On these contentions the majority of the Circuit Court strongly upholds the position of the companies. Judge George Gray sums up in these words the state of affairs created, in his view, by the commodities clause as applied to railways which had enjoyed the mining privileges before the law was passed:

> To these defendants, thus innocently and lawfully engaged in transporting coal which they own, or are interested in to the extent and under the circumstances hereinbefore set forth, comes this act of Congress and declares that this whole business is unlawful, and that the future exercise of a vested right of ownership, which they have heretofore and for long periods of years enjoyed, under the belief that it was an ordinary right of property enjoyed innocently by all citizens of the State alike, and inviolable as such, is a crime, and punishable as such.

And his conclusion is:

> The enactment in question is not a regulation of commerce within the proper meaning of these words, as used in the commerce clause of the Constitution, and therefore not within the power granted by that clause.

This seems to be sound law, regardless of the question whether the companies have or have not used their advantage as coal miners and carriers for the purpose of restraining trade. Judge Gray is careful to point out—indeed, it is an essential part of his reasoning—that if the laws of State or nation, applying to restraint of trade, are violated by these companies, there is a remedy in the penalties prescribed by those laws, without recourse to a dangerously strained construction of the Federal government's authority to regulate commerce between the States.

Judge Gray's opinion is specifically limited to the case of the railway companies before the court, all of which had been engaged in the mining industry before the Hepburn Law was passed. The judges, he states, "intimate no opinion either way as to cases where property has been acquired by the carriers subsequent to the passage of the act." This is why we said to begin with that the scope of the decision is limited. Yet it cannot be denied, by any one who observes with care the language and reasoning of the decision both of Judge Gray and of his associate, Judge G. M. Dallas, that the opinion leans against the constitutionality of the "commodities clause" in all its aspects. Nothing could be much stronger than Judge Gray's declaration that, "from every point of view from which we have been able to approach the question, the unreasonableness and consequent invalidity of this so-called 'commodities clause' is apparent," unless it be Judge Dallas's comment:

> The achievement of no presently desired end, however salutary, can justify the infraction of our fundamental law or warrant its perversion by insidious construction.

The Federal Supreme Court has yet to pass upon the question, but it is not too early to point out at least one moral of the incident—that which concerns the hit-or-miss attempts of the recent Congress to reach a given end, regardless of the means employed. No one will deny that for many reasons it is undesirable for a common carrier to be engaged in mining or manufacturing; and yet, granted all that, such assertion of the fundamental restrictions of the Constitution as the Circuit Court has just made is of the greatest value in its proof that property and private rights still have an anchor against the momentary whim of a legislature or executive. That the courts will uphold the government in a legitimate effort to abate the perils of capital and monopoly run wild, the Northern Securities decisions are sufficient witness. What we are learning now is, that the courts will not permit the legislative branch of government to overstep the bounds of its constitutional authority, even to accomplish what may be a genuine reform.

THE FIGHT AGAINST CANNON.

Close on the heels of Mr. Gompers's attack upon Speaker Cannon in his own home town, Danville, Ill., on Labor Day, comes news that the legislative committee of the Temperance Society of the Methodist Church will endeavor to prevent the Speaker's return by combating him in his own district. Mr. Cannon is reported to have gazed with lacklustre

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eyes upon the labor-union procession as it passed in front of his house, and to have spent the day peacefully on his piazza, as if the head of organized labor were not berating him a few blocks away. Beyond doubt, a single speech of Mr. Gompers does not make a political summer—or fall. His attempt to punish Congressman Littlefield, for example, two years ago ended very disastrously. Mr. Bryan's retort upon Cannon may rob him of more votes than anything Mr. Gompers could say; for Mr. Cannon has not yet answered those searching questions: 'What has he been selling? To whom has he sold it? How much did he get for it? Moreover, people have not forgotten that in the House of Representatives on August 28, 1890, he was guilty of speech so foul as to be unprintable. That outburst interrupted his career by a defeat for a single term. This autumn the Democrats, who have an excellent candidate in Henry C. Bell, profess to entertain hopes of repeating their success of eighteen years ago. It must be admitted, however, that, despite the possible alienation of the labor vote and the Methodist vote, despite profanity, coarseness, and "reactionary" tendencies, Mr. Cannon is still very popular among his constituents. Illinois seems to be proud of "Uncle Joe." His long service in Washington was recognized by the action of the Republican State Convention in electing him chairman last week.

Outside of his own district and State some political straws are blowing which may give the Speaker concern. There is a growing number of persons who believe with Mr. Gompers that the Speaker "is the worst enemy of economic, social, and political reform that the people have." In Wisconsin, for instance, under Senator La Follette's guidance, the voters feel rather strongly about Mr. Cannon. In the Republican primary on September 1 the fact that Representative John J. Jenkins was one of Cannon's most trusted lieutenants resulted in his defeat by La Follette's disciple, Irvine L. Lenroot. The opponents of Mr. Jenkins had no trouble in showing that, as chairman of the House Judiciary Committee, he has stood as an impassable barrier against some of Mr. Roosevelt's proposed measures. Whether the desired legislation was good or bad; whether Mr. Jenkins's conservatism was justified or not, were irrelevant questions. It was enough to say that Mr. Jenkins was opposed to the will of the majority in Congress, and that Cannon backed him in holding up one bill after another because of its unconstitutionality—and Mr. Jenkins's long career in Congress is at an end. In Kansas, they have an even greater grudge against the Speaker, whose picture as a reactionary and an enemy of the all-wise President is portrayed in glaring colors. Joseph L. Bristow, lately nominated for the Senate, took occasion to announce that he had nothing in common with the Speaker; and at least one Congressman-elect achieved success by pledging himself, if sent to Washington, to rebel against the Cannon ring.

In addition to these assaults from within his own party, the great Methodist Church is actively at work against the Speaker, not merely in his own district, but throughout various parts of the West. In Nebraska, for example, every Methodist pastor has, according to newspaper reports, received a circular letter which he is asked to read from his pulpit before election day. It censures Mr. Cannon for his opposition to the proposed amendment to the Interstate Commerce law, drawn to stop the delivery of alcoholic liquors in prohibition localities and States. Both Mr. Jenkins and Mr. Cannon were against the measure on the ground that it was unconstitutional; but this argument is denounced as a subterfuge, and all good Nebraska Methodists are urged to choose only Congressmen who will promise to vote against Mr. Cannon's reëlection as Speaker. In other States similar campaigns are under way; and, as is well known, the Methodists possess enormous influence.

That the new and militant Republicanism now coming out of the West should be opposing Mr. Cannon is but logical. It is useless to elect "new-idea" Congressmen and Senators if all their fine proposals can be choked off by a single arbitrary personage who is impervious to reason, indifferent to attacks upon himself, and apparently secure in office for life. Thirty Senators of the "advanced" type are now reported as ready to attack the Cannon-Aldrich combination, and no doubt they can accomplish much if they, or even a few of them, earnestly essay the task of freeing Congress from the corporation control represented by the respective managers of the two houses. But "Uncle Joe," who has been dubbed the "most persistent, unimaginative, lovable, racy, and virile of American politicians," can be deprived of the Speakership only by the pressure of constituencies upon their Congressmen. He has so remarkable a hold on the affections of those who have sat under him that if the Republicans in Congress had had a free hand to nominate their candidate for the Presidency, the honor would have gone to Mr. Cannon.

One of the first problems Mr. Taft will have to face, if elected, will be his attitude toward the dictator of the House. In a speech last week he again emphatically avowed his intention of "clinching the Roosevelt policies." He cannot begin unless Mr. Cannon permits. That eminent "standpatter" and life-long opponent of the merit system in the civil service has come to see, with Sereno E. Payne and other high-priests of protection, the handwriting on the wall, and has consented to a revision of the tariff—by himself, Mr. Payne, Mr. Dalzell, and a few other devotees of the Dingley schedules. "We cannot escape from the fact that it was no credit to the Republican party of the House that Mr. Cannon of Illinois should be one of its leaders," said Theodore Roosevelt on March 6, 1891; and the statement is even truer now than then. To believe this, one does not need to be a Republican, or even a believer in the Roosevelt policies. One can recognize that the Speaker has often been a useful brake upon unwise legislation, and yet ardently wish for a new Speaker who is less of a Czar and who has more respect for the decencies of life and the aspirations of the people.

THE CATHOLIC CHURCH AND POLITICS.

In spite of Marconi, Wright, and Delagrange, we are reminded now and then that the world does not move so fast after all. To hear that Protestant England was much stirred by the prospect of the Catholic Host being carried through the streets of London, that this feature of the procession was virtually forbidden, and that even then the mob hooted the marching clergy—to hear this is to catch an echo from bygone centuries. Catholicism in England labors under no official threats. Catholic prelates may

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openly express hope that the kingdom will yet return to the Roman fold, and they may work to that end within the legitimate sphere of missionary propaganda. But even the moderate London press was afraid that the public veneration of the Eucharist might rouse the "latent fanaticism" of London's Protestant masses. When such latent fanaticism is a disgrace both to its country and its age, it is a question whether it were not best to rouse it and dispose of it once for all. In any case, it remains a striking anomaly that Great Britain, the home of representative government, should cling to a policy of petty distrust of a large section of her people, and make her King subscribe to a coronation oath that outrages the religious feelings of 6,000,000 of his subjects in the United Kingdom.

Even in this land of toleration we are, to a certain extent, in no position to throw stones. It is not so long ago that many of us were quite sure that the Catholics were drilling at night in preparation for another St. Bartholomew. Yet it would be unfair to say that all anti-Catholic feeling in this country or in Europe is based on such mad survivals of seventeenth-century bigotry. In politics we do not now believe with the subjects of William III. of England that Rome upholds the "damnable doctrine and position that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects or any other whatsoever." But we do speak nowadays of progress and reaction. And in many quarters the question is raised whether the Catholic Church stands for reaction or for progress in political and social life. In this country the question has been answered in favor of the Church. There are, to be sure, people who still profess fear of its unrivalled organization and discipline, but Methodists have little to learn from Roman Catholics in making their political influence felt. The point is that the Church has not tied up its fortunes with any one political party. Its organization and discipline are undoubtedly employed for its own interests, but people in general do not believe that such interests have wrought harm to the principles of democratic government.

Has England, therefore, any reason to fear the Catholics? The wisdom of the leaders of Catholicism may be depended upon to recognize that an alliance with the forces of reaction must prove in the end fatal to their cause. The recent history of the Church in France, as contrasted with its fortunes in other countries of Europe, offers a valuable object-lesson. In France, there can be little doubt that the Church was enlisted on the side of reaction, as we look upon it. The Third Republic never had the warm sympathies of Rome. Catholic Deputy was synonymous, and is still largely synonymous, with Orleanist Deputy, or Bonapartist, or Legitimist. In the Catholic schools there was certainly no excess of zeal in preaching loyalty to the republican régime. What the outcome has been, the world, and the Church, too, to its cost, knows. If the French government, as Rome asserts, has fallen into the hands of Freemasons and unbelievers, it is because the Church supplied its enemies with a powerful weapon against itself. In the height of the Dreyfus crisis, Waldeck-Rousseau formed his ministry of "republican concentration." Waldeck-Rousseau was no enemy of the Church, but in self-defence he was driven to enact the celebrated Associations Law of 1901, which his successor Combes was to develop into an entire code of anti-clerical legislation. Was Combes a persecutor? It may be. But the Church had been too badly tarred with the brush of anti-republicanism to expect fair treatment at the hands of men who came into power on an anti-Catholic wave. And France, whatever changes may have come over her feeling for Catholicism as a religion since the Separation Law, still dwells in mistrust of the Church militant. An appeal to the sentiment against Rome is still good for large Radical majorities.

Crippled for years to come as a political force in France, because of its reactionary tendences; an unimportant factor in Italian politics, because of its sulky refusal to compromise with national sentiment; compelled to witness in Spain the growth of Freemasonic and infidel influence, because of its opposition to progressive legislation, the Church holds a commanding position in politics in precisely those countries where it has allied itself with the cause of political and social progress. The German Centre party, the most powerful party in the empire, does not owe its prestige solely to Catholic discipline and organization. The Centre, however, has supported remedial legislation for the working classes, has organized unions of its own to combat the Socialists, has been heard in protest against colonial misgovernment and inflated militarism—has pursued its interests, in other words, by a policy which recognizes that the modern world moves towards greater democracy, and not away from it. So in the Austrian Parliament the Catholics are strong, not through the ultra-montanists who, by their silly attempts at thwarting free speech in the universities, only strengthen opposition, but through the Christian Socialists, who, with all their faults, have the common sense to recognize that Catholicism will not thrive by puling back towards mediævalism. Where the Catholic Church has interpreted its rôle as a conservative force to mean a wise conservatism that knows the signs of the times, it has prospered. Where it sets itself definitely against progress, it takes perilous chances.

A MOHAMMEDAN RENAISSANCE.

The problems that await the new régime in Turkey take on deeper significance when we bring them into connection with what is going on in Persia, in Morocco, in Egypt, and among the Mohammedan population of India. In view of the fact that nearly all of Islam is now astir with the forces of change, the question becomes not so much whether Turkey specifically or Persia specifically can adapt itself to the civilization and governmental institutions of the West, but whether the peoples of the Koran as a whole possess that fitness for progress in the Western sense which we have hitherto been inclined to deny them. We have denied them the essential qualifications for democracy because they are Orientals, and because they are Moslems. The East has hitherto meant immobility; the followers of the Prophet have been trained into unquestioning obedience. How, then, can we reconcile absolute quiescence and acquiescence with the bustle and self-assertion which is Western culture? But concerning the immobility of the Orient we have been of late vastly enlightened. Are we destined to be undeceived on the second point? Events point that way. The manner in which the Young Turks

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speak of Abdul-Hamid shows no particular reverence for one who still remains the Commander of the Faithful. Morocco exchanged one Sultan for another when it grew dissatisfied with the first. The East, after all, is human, and when elemental human needs come into conflict with absolute power, the latter will yield in the Orient as it does elsewhere.

Is, then, a progressive Islam probable? In *Le Figaro* the Italian historian, Guglielmo Ferrero, argues, *a priori*, that it is. If some thinker of the ancient world, Aristotle, for instance, were to come back to earth and were asked what he thought of the Turks, he would probably reply that of all the European peoples, the Turks seemed to him most deserving of liberty and best fitted to attain it. The old writers always maintained that liberty, or self-government based on elective principles, was possible only among a people of simple manners, moderate wealth, and a spirit of national conservatism strong enough to resist the disintegrating influence of foreign ideas. These essential virtues, says Ferrero, you find pre-eminent among the Turkish population:

> All those who know the real Turk, unspoiled and uncorrupted by the cosmopolitan and huckster atmosphere of Constantinople, have lauded his simplicity, his austere habits, his honesty, his sane regard for tradition and family. Yet those very qualities are now made the basis of European skepticism as to the future of the new Ottoman constitution. Nowadays we hold that liberty is impossible in a land where industry is undeveloped, where the railways and banks are under European management, and the low state of general culture makes the penetration of new ideas extremely difficult.

But Ferrero insists that, in view of the general *malaise* that besets civilized society, in view of the growing conviction that parliamentary institutions and representative government in general are being swamped by the vast complexity of modern life, Turkey may yet render service to the world by solving the problem of combining liberty with simplicity and content.

Such speculation, however, is no more than speculation. We cannot think of progress in the Mohammedan world as moving in other paths than those Europe has trod before. So eminent an authority as Prof. Arminius Vambéry goes much farther. He maintains that the Mohammedan peoples can work out their salvation only under European guidance. "The thing that has harmed Islam, *i. e.*, that has made it stand still and retrograde"—we quote Vambéry's "Western Culture in Eastern Lands"—"was not the spirit of its doctrine, but the tyrannical caprice of its princes." And again:

> It is due to the boundless tyranny of the Moslem rulers alone that the people of Asia have so far not attained liberty of thought. . . . The still independent Moslem countries will sooner or later have to buy their moral and material union with modern culture at the cost of their political independence, and the transit from one culture to another will have to be accomplished under foreign rule.

But Vambéry wrote this about three years ago, before the present stirring in the Mohammedan world had strongly manifested itself. Egypt was just beginning its vehement National agitation; the Mohammedans of India were quiet; above all, Persia and Turkey had not shown that constitutionalism is possible in an independent Moslem nation. As the world stands at present, it would appear that not even Morocco will have to lose its body of independence to gain the soul of Western culture. But though European domination may be avoided, European influence must play a leading rôle in the rejuvenation of Islam. In spite of Ferrero, the people of Turkey, to gain their liberty, must render themselves susceptible to foreign ideas. It was Japan's victory over Russia, and the influence of the revolution within Russia, that hastened the overturn in Persia. In Morocco Mulai Hafid may owe his elevation to his anti-foreign policy, but in the end European influence must establish itself in the last refuge of militant Islam. Turkey is fortunate in that her ruling classes are so largely Europeanized, but more in the fact that within the walls of her Parliament Christian will meet Moslem and supply that Giaour stimulus and guidance which Islam must have if it is to become a vital factor of modern life.

AN EDUCATIONAL PARADOX.

A European would be put to his wit's ends by the recent Chicago dispatch announcing that a professor of philosophy is about to exchange his university chair for one in a theological seminary, in order to enjoy greater academic freedom. "America is more topsy-turvy than China!" the bewildered foreigner might ejaculate. "A university is the very citadel of intellectual liberty; a theological school, dogma's safest stronghold." Reference to catalogues would not clear his mind. The university in question declares that it "was not established with a view of forcing on the attention of students the creed of any particular church, but for the promotion of learning under influences conducive to the formation of manly Christian character." Its charter "carefully provides that no particular religious faith shall be required of those who become students at the institution." Surely, then, if students are not to be reminded of any doctrine, their instructors cannot be expected to insinuate one into their professional utterances. In the seminary, on the other hand, teachers and learners are supposed to accept at least the broader Christian dogmas and to centre their studies about them. Can the European, noting such facts at long range, be blamed for distrusting the whole story? The paradox may well confuse even our own countrymen who have not been following contemporary tendencies in school and church. Prof. George A. Coe's reported difficulties with the Methodists at Northwestern University, and his acceptance of a chair at Union Theological Seminary, are anomalous products of two conflicting movements in the educational and religious worlds—movements which may, in the course of years, lead to still more curious situations.

The transfer of Andover Theological Seminary to Cambridge, and the approaching shift of Union Theological Seminary to Morningside Heights, in this city, reflect a yearning for university affiliations, born partly of intellectual discontent and partly of necessity. Unlike the college freshman, many theological professors and most theological students have felt the power of modern science and thought, and the weakness of dogmatics, apologetics, and Hebrew grammar as defenders of their faith. Not long ago, one of the largest seminaries in the country was peremptorily ordered by its students to modernize its curriculum; and, on every hand, the demand is being made that religious opinions be left to individuals, and that the seminary teach biology, psychology, history, ethics, hygiene, and social reform. The result, at this hour, is incongruous in the extreme. While one element in the universities is crying, "Let the seminaries come to us, that we may be spiritualized!" theologi-

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cal students ask for a chemical laboratory that they may be trained in modern scientific method. But the incongruity is, after all, natural. The forces of intellectual conservatism reside in the masses; they make themselves felt most acutely in the ordinary college simply because the latter is the meeting-place of culture and the Average Man. In the seminary, though, and particularly in those which have lived through an open controversy between dogma and liberalism, a handful of cultivated churchmen, half secluded and full of doubts, are seeking to square their beliefs with modern knowledge and their practices with the needs of modern life. Their own perplexities and their remoteness from the unschooled laity make them liberals. No wonder, then, that a training school for Protestant ministers may welcome a philosopher obnoxious to a nominally unsectarian university.

One of these movements appears in colleges, the other in theological schools. The former, especially marked through the Middle West, has for its goal the evangelizing of the students and the creation of a "religious atmosphere" in the school. While some of the power behind this agitation is drawn from the excellent desire to improve college morals, much of it is a sharp reaction of the religious masses against the anti-dogmatic attitude of faculty members. For all his lip enthusiasm over religious and academic freedom, the ordinary church member is still prone to identify his own creed with ultimate truth, and thence to infer that professors traversing it are neither truly religious nor well informed. This reaction gathers strength through the most democratic features of our higher educational system—the admission of the "plain people" to college, and the faculty's meek deference to the opinion of sophomores, their papas, the ministers of the town, and, in the case of State universities, the politicians in the Legislature. When the child of some orthodox villager enters his freshman classroom, he begins to hear things which rudely disturb his literal belief in his creed; but he may seek peace in his own sect's "student league," which generally is under the patronage of some venerable professor. The organization is aided by funds drawn from many a little congregation anxious about the welfare of its boys and girls. Teachers are even engaged to give courses and public lectures calculated to offset the pernicious theories officially voiced on the campus. And, in more than one great Middle Western university, instructors have been openly attacked and their retirement sought. In spite of a growing academic solidarity and the spread of liberal ideas, such college denomination societies are not decreasing in number and aggressiveness even in non-sectarian institutions. A strong effort is being made to group theological schools about State universities, a result already accomplished in California. And the effort may soon succeed, thanks to a radically different trend in theological circles. This movement is the second of the two which make Professor Coe's case paradoxical.

Both parties to the paradox are inconsistent: a school which imposes no creed upon its students and professes to teach science honestly cannot rationally "make it uncomfortable" for an investigator who takes an un-Methodist view of religious conversion; neither can a theological seminary keep within the letter of the law if it promulgate facts at variance with its creed. But consistency is a lesser virtue than progress; and because the two conflicting movements are helping to bring about a better order, we cannot censure either side for its broken word. The liberalism of theologians will some day deliver the Church from empty formulas. The zeal of students' religious organizations, while sometimes harassing teachers and awakening fanaticism, will serve to diffuse the very knowledge which is now anathema and press home to college faculties their neglected responsibility for the moral education of the undergraduate. In return for this latter service, we may well afford to view tolerantly the excesses of young bigots and old.

COLLEGES AND DEMOCRACY.

With the opening of college, the "rushing" of freshmen for the Greek letter fraternities begins, and again begins the endless discussion of the ill effect of such societies in a democratic institution. The subject has even attracted the attention of foreign observers. For example, the "occasional correspondent" who has been writing an interesting series of letters from America to the London *Times*, has recently presented his views under the caption "Colleges and Democracy." After pointing out the tendency of fraternities "to emphasize social distinctions and foster cliques," he asserts that American universities are less democratic than the German, and that the greatest need in our schools of higher learning "is a purer and better democracy in which there shall be neither need nor place for the present social organizations and combinations which reproduce the class distinctions based chiefly on wealth which are arising in all parts of the country." The "occasional correspondent" maintains that the fraternities "have increased in number and strength, in spite of persistent opposition, because the colleges have failed to make proper provision for the social life of the students." He then mentions various attempts to deal with the problem, such as President Wilson's proposal for quadrangles at Princeton.

The evils of which the Englishman complains are patent; they cry aloud for remedy. Yet we are not in the least helped by confusing our terminology or ignoring underlying facts. Men frequently assume, for example, as does the writer in the London *Times*, that the theory of democracy, or of political equality, implies also social equality or equivalence. This notion, which crops up in one form or another every day, is wholly fallacious. The bootblack and his patron are political equals, but they are not social equals, unless their tastes, habits, and characters fit them to enjoy each other's society. In intelligence and breeding the bootblack may be far superior to the millionaire who tosses him a dime, and in that case the two men are plainly enough socially unequal—or dissimilar, which in practice amounts to the same thing. The Southern whites, in particular, have suffered from this fallacy of social equality. They constantly talk as if giving the ballot to the negro would make him a social equal; but nothing will make the white man and the black social equals except the common possession of such qualities as make two white men social equals. The white street-sweeper, who can vote, does not invariably marry the mayor's daughter. The confusion of our ideas is due in part to the fact that we have no official grades of society, in part to the fact that in many places, especially in the rural districts, social equality has chanced to accompany po-

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litical equality. In a community where men are neither rich nor poor, neither highly educated nor very ignorant, where the population is homogeneous, social equality is inevitable. But diversification of industries, and the growth of wealth which produces wide differences of education, aptitude, and mode of life, are certain to break a town or city into social sets. This cleavage appears in the college, just as it appears in the church. Boys, like their parents, prefer to associate with those whose point of view and whose inclinations make them agreeable companions.

The distinctions are doubtless becoming sharper, especially in the big colleges. Large groups of men fall apart of their own weight, and this tendency is hastened by the very range of interest and talent that a great university attracts. The quiet, refined youth, no matter how much money he can spend, will not make his friends among the rich vulgarians. Birds of a feather will always flock together. Moreover, it is not unnatural that our colleges should be in some respects less democratic than the German. Through the public schools we draw from every stratum of our population, but from many German universities the sons of workmen are excluded, and by this very provision a certain class unity is at once established within the cloister. Nor can we say that in American colleges a common intellectual ambition must form a basis for social equality. Many of the students have no intellectual ambition whatever, and there is but small meeting-ground between them and the men who care for books. The forces, then, that tend to separate our American students into cliques are numerous and potent. The roots of this disintegration strike deep into the structure of human nature and the whole complex of our American life; and the Greek letter fraternity may often be nothing more than an outward, superficial sign of a movement that originates far below the surface.

Admitting all this, we cannot deny that in many colleges—perhaps in all—the secret societies magnify distinctions which might better be minimized, and even create divisions where none might otherwise exist. The students who follow their bent and confine their acquaintance to a narrow circle lose much that college might give them; and any agency which confirms them in this unhappy way is in so far forth destructive of the ends of liberal education. We doubt, however, whether the crushing out of the fraternities by sheer force will carry us very far toward the desired goal; for the underlying causes, which will still remain beyond reach, may easily produce other, and possibly more objectionable forms of social distinction. So far as our observation goes, one of the most effective methods of combating a spirit of petty exclusiveness is to establish such large student clubs as exist at the University of Pennsylvania, at Harvard, Brown, and elsewhere. The Harvard Union and kindred organizations provide a social centre where boys are steadily reminded that good manners, intelligence, and character are closer bonds than knowledge of some silly secret or possession of a curiously shaped pin.

THE "NOVELIZED" PLAY.

For many years our novelists have been having things their own way. The best-seller has been turned into a play to swell still further the superabundant popularity and profits. This was taking the bread out of the mouth of the professional playwright, but ours is no age of sentiment. The unfit cannot survive, and the man who thought that writing for the stage meant practising more or less the methods employed by Shakespeare, Molière, and Sardou, sat confuted when the muse of comedy in two continents assumed, for any number of hundreds of nights, the aspects of "Mrs. Wiggs of the Cabbage Patch." Out of the profits of a best-seller an author might buy himself a Venetian palace and an automobile. But only dramatic rights in addition could make town and country houses and steam yachts possible. The invasion of the stage by the novelist is prompted by the same brutal passion for unlimited conquests that has made the huge industrial Trusts. It has been another phase of the great American discovery of creating dividends out of by-products. When you have spent a million dollars in advertising canned beef, you might as well go into the glue and fertilizer business. When you have sold everybody a copy of "When Knighthood Was in Flower," you can sell it to them over again in the form of a play, and once more in the form of a moving-picture show.

But now the playwright has his innings. "Novelized by Smith" is the advertising phrase of the day. Venetian palaces, automobiles, and steam yachts will now be within the reach, or at least within the legitimate aspiration, of the humblest playwright. In its very latest phase, the business of "novelizing," like many other vast industrial enterprises, has had a lowly origin. The yellow evening papers made a beginning only a few years ago, when, having turned the drama of real life into fiction on their front pages, they proceeded to turn the drama of the theatre into fiction on their "magazine" pages. The competition has gone on furiously; as many as three or four plays a month have been thrown into the ravening maw of the fiction-loving public, which has swallowed George M. Cohan's drama of the star-spangled banner and the buck-dance, together with the drama of the race-track and the Wild West, and the play that has aimed at and attained higher things. Concerning the quality of the fiction purveyed by our evening dailies little need be said. The "novelizer" not only tried to address himself to fairly elementary intelligence, but to readers who were in a hurry. His novel was not much longer than the play he dealt with. Hence it was only a question of inserting "he seized her arm violently and hissed," or "she drew herself up scornfully."

But the "novelizer," whose ambitions run beyond so many columns of newspaper copy, gives us the story in actual book form. Such a volume, gorgeously bound, profusely illustrated, now lies before us. And in the preface our author formulates his higher conception of the rewritten play. His book, he tells us, "is more than an attempt merely to 'novelize' a popular play; it is the result of a desire to translate into the form of fiction the flavor of ——'s acting and the charm of ——'s stage. It has been for both the artist and the writer a labor of love—an effort to make some grateful record of the work of a wonderful actor and to catch in print and pictures the atmosphere of a beautiful play." This conception of the art would make the "novelizer" work with the traditional methods of fiction, as our author plainly declares:

> It is the first condition of such a pious undertaking that the fiction shall stand on its own interest independent of the theatre—that it shall not attempt to reproduce the acting and the stage, but to translate

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them—that it shall have its own inherent emotions and the appeal of its own art. To that end are all the differences designed which exist between this story and the play on which it has been founded. They are not differences in degree, but in kind.

We think of the "dramatized" novels that have been thrust down our throats, those dreadful things of scissors and paste that carried neither meaning nor force, nothing but a popular "star's" and a best-seller's reputation, and we welcome, vindictively, we confess, this counter-shock of intelligent invasion.

For we may note that the chances of success are far greater on the side of the "novelized" play than of the dramatized novel. In the first place, our book-plays have been for the most part dreary wastes of so many thousand words clipped out of so many tens of thousands. In the successful play, on the other hand, the "novelizer" has the immense initial advantage of a story with "go" in it. And if "go" doesn't make successful literature among us, what does? In the second place, it is a question of the wider market. The play, as a play, cannot go everywhere; even with half a dozen companies on the road, there must be a vast number of places that are never visited by theatrical companies, and there are millions of Americans who, on principle, do not go to the theatre. To them the "novelized" play should be a welcome compromise.

AN OXFORD VIEW OF THE AMERICAN RHODES SCHOLARS.

"Now do just tell me, Master," said a smart young lady once—so at least the story runs—to Benjamin Jowett, sometime Master of Balliol, "do just tell me. What do you really think about God?"

"My dear young lady," was the Master's characteristic reply, "that matters very little; what matters is what God thinks about me."

And there was something of Jowett's humor in the remark which a Rhodes scholar from America made to me not long since. "We seem," he said, "to have all written to the papers to tell them what we think of Oxford. Perhaps it is about time that some one told what Oxford thinks of us." Well, and perhaps it is.

It has been interesting to us in Oxford to see what Rhodes scholars have had to say. It may be that the writers have been in most cases too near the events or influences which they have been describing to see things just in their right proportions. But if so, we have been the gainers thereby, not the losers. And we cannot but be pleased at the generous appreciation which they have on the whole shown for our city and university. There has been criticism, of course, as well as appreciation. That is only natural. We expected it; and we are not afraid of it. We are only glad to think that on a balance the appreciation outweighs the criticism. From the other side, however—from the side, that is, of Oxford—less has been heard; indeed, scarcely anything. And yet there must be plenty to say. So great an experiment as that of the Rhodes scholarships cannot have been in operation for four years and more without Oxford having something to say about it, something, at any rate, to think about it. And in the Rhodes experiment the American is, after all, a large factor. Indeed, of 190 possible Rhodes scholars, just over half are American. This is an appreciable addition to a society numbering in all less than three thousand, and can hardly have failed to attract attention, stimulate curiosity, challenge criticism. And it is the purpose of this article to formulate, in so far as that is possible, public opinion in Oxford on the subject of the American Rhodes scholars; to give the upshot of the criticism to which they may have been at one time or another subjected; and to indicate the directions in which their influence is commonly supposed to tell.

Well, it may be said at once that university opinion as a whole accepts the Americans as an element of real value. It is, I suppose, undeniable—at any rate, from hearing it so often, we have come no longer to deny it—that we are, as a university, slow to welcome the larger changes. And it was not to be expected that there would not be some among us who viewed with regret the cosmopolitan expansion which has marked the last few years. For all that, among the many with whom I have spoken, few have really wished to put the clock back in this regard. Most of those whose opinion counts see in the new element a force which they would not now willingly be without. It has often been said, and with some justice, that Oxford and Cambridge have tended in the past too closely to resemble, in tone and sentiment, the schools from which they have been mainly fed; that they have not offered that variety of type, and freshness of outlook, upon which so much of the educational value of a university, as opposed to a school, depends. It may perhaps be admitted that, in our eyes at least, our English public-school boy is, at his best, an attractive type. We are frankly proud of him. But, with it all, he is essentially limited, even provincial; and we know it. He cannot but be the better, we should most of us agree, for being brought to realize that there are other ways of doing things than those to which he has been accustomed, and other points of view than those from which alone he has hitherto regarded the world and himself. It is to learn this lesson that he comes to the university. And, in point of fact, to the influence which Oxford does to-day exert upon him in this direction the Americans make no small contribution. That is one reason why they are welcome.

And the influence which they exercise is not merely fresh, and so stimulating. It is in itself healthy. The American Rhodes scholar is, as a rule, sincere and robust; he is, on the average, older than our English undergraduate; he knows better what he wants, and is more strenuous in trying to get it; he is more independent in his judgments; and he has more perspective. Doubtless, he has his own conventions and shibboleths; but, as they are different from ours, he commonly gets the credit of being less hampered by such things than we are. This may be an illusion; but it counts. One way or another he comes to be regarded—in the end by undergraduates as well as dons—as a person with stuff in him, and interesting; comes, not necessarily to be understood, but commonly to be respected; to be genuinely liked; to be, in actual fact, very welcome. There are in Oxford twenty different colleges. The accommodation at the disposal of these is strictly limited, and the competition for admission is increasing every year. Under the circumstances, it is encouraging that the colleges should continue—as with very few exceptions they do continue—to give to the Americans a generous welcome. It means, one is justified in saying, not merely that they are anxious to give Mr. Rhodes's experiment every chance—though that certainly is some part of the explanation—but also that the American element approves itself to them.

If we turn to the purely scholastic side, and ask how the American Rhodes scholars are estimated from the point of view of scholarship and mental equipment, it is not perhaps easy to arrive at a satisfactory generalization. On the whole, however, the prevailing opinion would seem to be that they have shown themselves alert and versatile, quick to take a point and alive to the interest of things, but wanting in thoroughness. To put it in its baldest form, the criticism most often heard in Oxford common rooms is that the American student, while keener, perhaps brighter even, and more generally informed, than our average undergraduate, is at the same time more often superficial, and is more easily satisfied. "They don't seem to understand," one tutor complained to me, "what it is to *get a subject up*." The explanation of this last criticism—which I give for what it may be worth—is perhaps to be found, in part at least, in the difference between the normal A.B. course in

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an American college and the system which prevails here in our so-called "honor schools." In these a man cannot learn his subjects, or take his examination, in bits. He selects at the start whatever subject attracts him—history, it may be, or theology, or law, or what not—he studies it for two or three years, and he is tested at the end in a single final examination, which extends over a week and aims at covering the whole field of the subject which he professes. Whatever defects this system may have, it does at least force a man to hold things together in his head; it gives him an opportunity of getting a view of his subject as a whole; and it makes "cramming" difficult, if not impossible. If it is the case that the education in the majority of American colleges, so far at any rate as the A.B. courses are concerned, is more broken up than ours into stages and compartments, this difference may help to account for the impression which seems to prevail here that the American college man, while he is conspicuously intelligent, and knows something about a good many subjects, is deficient in grasp of any one subject, and not sufficiently exacting in his standards. American Rhodes scholars themselves have indeed before now told me that they recognize some truth in this criticism; that they have in their own cases found it difficult, on first coming here, to adjust themselves to a system which makes, so they have said, larger demands on memory and mental grasp than they have been accustomed to. It is, however, in the literary and linguistic departments that one chiefly comes across this criticism. In the departments of natural science and of law one hears it less frequently.

And there is, in spite of this criticism, and alongside of it, much sympathetic appreciation of the intellectual vitality, the acumen, the independence, which distinguish so many of the young men whom America sends us. The best tutors like to have them as pupils. It may be that they are not, as a rule, such profitable stuff from the point of view of examination results as Englishmen of the same age and ability would be; for the Americans, by reason of differences of early training, fit less easily into our traditional curriculum and system of examination. It may also be that they are capable on occasion of shocking, by their very freshness and independence, tutors who are looking for docile pupils and accepted methods. There may be moments, perhaps, when the don is tempted to think them a nuisance, and to dub them "unteachable." But if so, one may be sure that that is towards the end of term, when his work is accumulating, and his nerves wearing out. At other times he finds the virgin keenness, yes, and even the independence, of the American mind a stimulus and a refreshment. "It is a relief," said one of them in my hearing recently, "to have to do with men who know their own mind." And this is characteristic of the attitude of the great majority of Oxford teachers. They are prepared to criticise the American as a pupil—to criticise his training, his methods, even his intellectual ideals—and, when he goes too obstinately his own way, to growl a little at him; but at bottom they respect him; like him; are glad to teach him.

So far as actual results in examinations are concerned, the performance of the Americans has been very creditable. It would be pleasant to use a stronger word; but creditable is the right one. We are inclined to think of Rhodes scholars as men picked deliberately from a crowd of eager and distinguished competitors; as coming, in fact, weighted with a whole State's learning and prestige. And when we compare their ultimate performance with this somewhat fanciful picture of the conditions under which they have been selected, we feel, perhaps, at the first, just a tiny shock of disappointment. We had hoped, unreasonably, for so much more. We had pictured to ourselves nothing but First Classes. What as a fact we find, is a fair array of Firsts, a considerably longer list of Seconds, and an equally long list of Thirds. We have known even Fourths or worse. And this is all quite natural—I had almost said proper. To any one who understands the situation—understands, that is, the conditions under which American students become candidates, the conditions under which they approach their work here, and the special difficulties which hamper them—the results actually obtained are, I will not say entirely proper, but adequate and encouraging; are certainly very much better than they have the air, upon paper, of being. The chief Oxford distinctions won by American Rhodes scholars, it may be interesting to note, are as follows: One First Class in the B. C. L. examination (a rare honor); 9 First Classes in the Final Honor Schools; 7 degrees awarded for definitely post-graduate work; 2 demonstratorships at the Museum; 1 senior scholarship (corresponding to what in the States would be known as a fellowship). A careful review of these statistics prompts me to remark: first, that it would have been unreasonable at this stage to have looked for any greater success; secondly, that we shall not be content, and shall not have to be content, with this amount of success in the future; and, thirdly, that we shall never adequately gauge our real success so long as we look only to class lists and academic prizes.

And with that perhaps we may pass from the question of scholastic performance to that of the part which the American scholars play in the general life of Oxford. To what extent do they, as an element in the place, fuse with other elements? Are they genuinely absorbed, or do they remain, after all, outside the real life of the college—sympathetic, but detached? To this question there is not a straight and easy answer; for there is not unanimity among the men from whom the answer would have to come. In some cases, even in some colleges, the absorption has been more complete than in others. The fact, indeed, is—and what more natural?—that some of our scholars have found it easy to throw themselves wholeheartedly into English life, and open themselves to English friendships, while others have found it difficult. That is, however, and must remain, a matter largely of temperament. There have been, no doubt, cases in which Rhodes scholars have, for one reason or another, held unnecessarily aloof from the corporate life of their college; but these cases have been the exception. It is hardly to be expected that the Americans over here should in normal cases find their primary sympathies anywhere but among their fellow countrymen. This, however, is quite consistent with their becoming living members of the actual society in which they find themselves. The American Rhodes scholars have tried to do this; with varying measure of success, no doubt; but, on the whole, fairly and honestly. They have certainly created, and done much to maintain, a healthy public opinion amongst themselves on this question; and if in individual cases men have withdrawn themselves unduly from the ordinary college life, they have done so, not in sympathy with, but actually in the face of, the prevailing American sentiment.

Life in an Oxford college has many points at which it may well "offend" men who have been accustomed to the greater freedom of a non-residential university. It would have been but natural if Americans had kicked against many of the customs and regulations of the place. It is to their credit that in this respect there has been so little to complain of. Occasions of complaint there have been; but there might so easily have been many more. Indeed, in this as in other respects, our American scholars may be said to have "played the game" very squarely. For which, surely, we may be grateful. It would be a bad day for the Rhodes scholarships did the colleges once come to regard the Americans as material which they could not comfortably assimilate. Bad for the scholarships. Yes; and scarcely less bad for the colleges. They would be sacrificing much. They would be losing from their midst an influence which is as a breeze which a man meets upon a summer's day; which strikes

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him, it may be, in its sudden freshness, almost rudely, as with a touch of early spring. He gathers, perhaps, his coat about him; but his step is lighter than before, and the streets seem less weary. "It is good," he says, "to have met the breeze." F. I. Wylie.

Oxford, August, 1908.

NEWS FOR BIBLIOPHILES.

The late E. Dwight Church, whose death was noted in the *Nation* of September 3, began collecting rare books about thirty years ago. Works illustrated with Bewick's wood cuts first interested him, and he brought together a notable lot. From books illustrated by Bewick to those illustrated by the Cruikshanks was an easy step, and though his series is far from complete, he acquired many of the more interesting Cruikshankiana. About 1886 he began his collection of Americana, when the death of Henry Stevens afforded an opportunity to acquire some of his nuggets. Mr. Church had not begun collecting when the Brinley library was dispersed, nor was he a liberal buyer at the Barlow sale in 1890. The next year, however, he secured many of the most desirable items from those two libraries at the Brayton Ives sale, and others he acquired later when C. S. Bement of Philadelphia disposed of his Americana privately. Many of the best books in the Kalbfleisch and Lefferts libraries also found their way later into the Church collection. It is for Americana that the Church library is chiefly distinguished. The catalogue of this portion, edited by George Watson Cole, was completed a few months ago; it is in five imperial octavo volumes, with facsimiles of practically every title-page, and with extended collations—a monument of painstaking and accurate work.

Of the seventeen known editions of Columbus's first letter, Mr. Church secured six, and all the known copies of all the others are in public libraries. There are nineteen editions of works containing the letters of Vespuccius, including a thick paper copy of the famous "Paesi Novamente Retrouvati," 1507, and a unique copy of a hitherto undescribed German edition, "Von den nüwe Insule[n] und la[n]den so yetz Kürtzliche[n] erfunden synt durch den Künig von Portugall," with the colophon dated 1505. The sets of De Bry's and of Hulsius's Voyages were brought together by Mr. Stevens. Both are fruits of a lifetime of collecting, and are probably the most complete in private hands. The small quarto Hariot of 1588, the first book in English to describe any portion of the country now the United States, one of the most interesting pieces of English Americana, is the Drake-Kalbfleisch-Lefferts copy, the only one to come upon the market in more than thirty years. Of Brereton's "Briefe and True Relation," the first book on New England, Mr. Church secured copies of both of the 1602 editions. Of the first, only two other copies are known, one from the Hardwicke collection, now in the John Carter Brown Library, Providence, the other, lacking title-page, in a private library in this city. Mr. Church's second edition of Brereton is the Isham copy, entirely uncut, afterwards in the Kalbfleisch and Lefferts collections. The three little Frobishers, 1577-78, and the small book by Sir John Hawkins, 1569, bound up together by Humphrey Dyson, more than three hundred years ago, and sold at Sotheby's, London, March, 1907, are the most important recent additions to the early English voyages.

Practically all of the early printed pamphlets on Virginia, New England, New York, Pennsylvania, and New Jersey which have come upon the market in the past fifteen years have gone to Mr. Church. The Bay Psalm Book, 1640, the first book printed in British North America, was Bishop Hurst's copy, acquired privately from the bishop a year or two before his death. From John Boyd Thacher Mr. Church got three out of the four unique early almanacs for 1647, 1648, 1649, and 1650, printed by Stephen and Matthew Day, and offered at the Brinley sale. The Almanac for 1649 is in the Lenox Library. Of the first four New York Almanacs for 1694, 1695, 1696, and 1697 only one copy is known to be elsewhere. The recently discovered unique Massachusetts Laws of 1648, the first book printed by Samuel Green, is in the Church collection; and the first New York Laws, Bradford, 1694, the most valuable New York book, is the Vanderpoel-Thacher copy, the finest extant.

Mr. Church's Shakespeare collection is also very rich. George Daniel's copy of the "Sonnets," the most desirable of the known copies (bought at Daniel's sale in 1864 by Almon W. Griswold of New York, and one of the last books which Griswold parted with), was obtained by Mr. Church about twenty years ago and was the beginning of his pursuit in this field. The purchase of the Rowfant library, desired primarily for the Shakespeare quartos, made the Church collection, so far as rarity and condition go, the finest (with the possible exception of the Duke of Devonshire's) in private hands. The Spenser collection, though small in bulk, contains some of the choicest rarities—the first, second, third, and later editions of the "Shepherd's Calendar," as well as the exceedingly rare "Amoretti" of 1595. Of more modern authors Charles Lamb was Mr. Church's favorite, and the Lamb collection is probably the best ever brought together. Though not a buyer of manuscripts, Mr. Church has a few important items, chief among them the original draft, in Franklin's autograph, of his "Autobiography."

Most of Mr. Church's books are in excellent condition. When opportunity offered, he was generally willing to purchase the better copy and dispose of his duplicate. Thus for several years he owned the Rice-Menzies-Ives-Bement copy of Eliot's Indian Bible, one of the best specimens in America, but later he procured the Hardwicke-Kalbfleisch-Lefferts copy. Mr. Church was extremely quiet and unostentatious, and was loath to have his name appear in the newspapers. Though he disliked to show his library to the mere curiosity seeker, he was always considerate of a genuine student with a definite purpose. The present writer is indebted for many favors of this kind. His books have been frequently referred to in this column, but, at his special request, his name has seldom been mentioned.

The Ladies' Association at Mount Vernon has recently made an important addition to the collection of Washington relics there—the "Mary Washington Bible," the family Bible of Washington's parents. The book, which is well authenticated, is much worn from long usage, and the title and some other leaves are missing. The manuscript record of births and deaths, partly in the early handwriting of George Washington, is pasted down upon a leaf of text. This record begins:

Augustine Washington and Mary Ball was Married the Sixth of March 17, 30-31. George Washington Son to Augustine & Mary his Wife was Born ye 11th Day of February 17 31-2 about 10 in the Morning & was Baptised the 15th of April following Mr. Beverly Whiting & Capt. Christopher Brooks Godfathers and Mrs. Mildred Gregory Godmothers.

The latest event recorded is the death of Washington's sister Betty, who "Departed this life the 31st of March 1797 at 4 o'clock." After the death of Mary Washington the Bible passed into the possession of her daughter Betty, who had married Fielding Lewis.

Correspondence.

NEW LIGHT ON DEFOE'S LIFE.

To the Editor of The Nation:

Sir: Since I published in these columns my last instalment of "Bibliographical Notes on Defoe" (see the *Nation* of June 6, July 11, and August 29, 1907), I have had the opportunity, thanks to the kindness of the authorities of the Bodleian, to examine with some care sixty-six volumes of the great Nichols Collection of Newspapers. The search yielded a good deal of bibliographical information about Defoe and other writers which I hope to make use of later. Here I wish merely to note a few facts that possess interest to students of Defoe's life.

It has generally been thought that the pamphleteer's imprisonment in Newgate on account of his famous "Shortest Way with the Dissenters" stretched from February, 1703, to August, 1704. Compare, for example, the title of a chapter in one of the biographies, "In Lob's Pound (18 months)." A letter from Defoe to William Paterson, first published in 1897, made it clear, however, that the fugitive author was still at large in April, 1703, and it had before been known that on May 25 of that year the Earl of Nottingham wrote to Godolphin in order to secure the payment of the proper reward to the person on whose information Defoe had been arrested. Informers usually apply for their money not long after they become entitled to it; therefore, a search in the newspapers published shortly before May 25, 1703, would have been in order. Such a search would not, I think, have yielded many details, but it would have saved biographers from positive error. The London *Post* for May 21-24, 1703, contained the following item:

On Thursday last [the 20th.] Daniel de Foe, author of the Shortest Way with the Dissenters, for which he has ever since Absconded, and for whose apprehension a Proclamation was published, promising a Reward of 50l. was seized by 2 Messengers at a French Weaver's House in Spittlefields.

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The *Post Man* for May 22-25 added the detail that, after being examined, the prisoner was committed to Newgate.

Early in November, 1703, an item occurs which would have been of considerable importance but for the publication by the Historical Manuscripts Commission of a mass of materials that threw light upon Defoe's career. Since 1897 it has been clear that Defoe was not kept in Newgate until August, 1704, but that he was at liberty some time in November, 1703. The editor of the Harley Papers did not get the matter straight in his introduction to Volume IV., but in 1902 E. S. Roscoe in his biography of Harley stated the facts correctly. There was really no excuse, however, for nearly two centuries of ignorance and for affecting comments upon the high spirit and perseverance displayed by the intrepid journalist who could found his great newspaper, the *Review*, while he was undergoing an unjust imprisonment. The slightest search of the Nichols Newspapers would have brought to light some remarks made in the Tory sheet, *Heraclitus Ridens*, for November 2-6, 1703. One of the interlocutors, *Jest*, says: "Every one is not a *Daniel de Foe* that has a Party to pay a Fine for him." *Earnest* replies:

> Now you talk of the Prophet, what's become of him? I hear that he is Bail'd out, he must have a great Interest indeed, that he could find four sufficient Bail for his good Behaviour for seven Years.

We need not assent to the conclusion of the chagrined Tory partisan that it was a good thing in those days to be a Whig; but we must certainly admit that Defoe did not spend much more than five months in Newgate. We must also admit that, if a narrower search had been made in the pages of Defoe's own organ, the *Review*, his biographers would not have kept him so long in prison. On June 3, 1704, the printer of the paper gave as an excuse for a long list of errata the fact that the editor, or author, as he was then called, was out of town. Certainly a prisoner, no matter how gifted in realistic imagination, would scarcely have ventured on such a bit of invention; and if he had been temporarily at large through the connivance of his jailers—a phenomenon not unknown in those days—it is not likely that the fact would have been advertised in his own newspaper. We may leave this topic with the remark that probably the next person who has occasion to discuss Defoe's volume on the famous storm of the end of November, 1703, will not feel it to be his duty to point out that the details of personal observation given therein must be regarded as preliminary exercises of the author's inventive faculty.

The next fact worthy of note is partly biographical, partly bibliographical. Defoe was regarded by Lee as a model of Christian charity and forbearance, but he surely had an extraordinary turn for exasperating his fellow journalists and for getting into unbecoming quarrels. One of his first squabbles was with the London *Post*, in the spring and early summer of 1704, and it began with what I cannot but regard as a barefaced attempt on his part to disown a pamphlet published over the initials "D. F." by Harris, the printer of the *Post*. Unless all signs fail, this tract, "Moderation Maintained," was Defoe's handiwork, and Harris's paper had abundant excuse for criticising him; but the important point is that within less than a year Defoe and the London *Post* were on such good terms that it was currently reported that he was writing for the paper a certain department entitled "Truth and Honesty." This report was denied in such a way as to make me suspect that it was true; at any rate, "Truth and Honesty," about the beginning of 1705, displayed a readiness to champion our Ishmaelite journalist which was very rare at that period. The question at once arises whether the practice of writing for more than one paper at a time, which Defoe carried to a fine art between 1717 and 1724, was not begun by him ten or twelve years earlier than has ever been suspected. The Harley correspondence proves that before the summer of 1714 he endeavored to ingratiate himself with one of the most hostile of all the Whig journals, the *Flying Post;* and I think it can be shown that, whenever a newspaper was violent against him, he was very likely to try, in his own words, "to take the edge off" the unfriendly sheet. It is, at least, a little curious to find him charged with doing this as early as 1704-5, but I have not sufficient confidence in my methods of stylistic analysis to affirm that precisely this and not that column of the London *Post* came from his pen. Neither am I able to bring forward irrefragable proofs that in 1711, while he was receiving Harley's bounty, he attacked his patron in the columns of a short-lived Whig newspaper, the *Protestant Post Boy;* but I can prove that this charge was made against him, and I can point to numerous issues of the paper in which his hand appears to be as clearly visible as it is in many of the articles which Lee excerpted from *Mist's* and *Applebee's*, and unhesitatingly—and in my opinion correctly—ascribed to his hero. I can prove furthermore that Defoe was charged with editing a Tory paper, the *Monitor*, a folio half-sheet, which appeared between April 22 and August 7, 1714, and has never to my knowledge been included among his journalistic experiments (cf. the *Flying Post*, June 26-29, and December 4-7, 1714). That many numbers of the *Monitor* were written by Defoe is, I think, as demonstrable by internal evidence as almost any other point in his complicated bibliography, but what I am most concerned with here is the fact that the Nichols Newspapers show that he was regarded as a very versatile and a very mercenary journalist long before the period at which he made his bargain with Lord Townshend—a bargain in my judgment quite as disgraceful to the peer as it was to the man over whose head an indictment had been hanging—to serve as a spy in the office of the Jacobite newspapers.

In the fall of 1711, Defoe was bitterly scored for his support of Harley's measures looking toward peace with France, and I have come across a curious and amusing bit of scandal which serves to show in what odium Defoe was held, and to confirm in a measure the stories he told in the *Review* about the threatening letters he received and the attempts that were made to bully him. I may observe also, that if the earlier biographers had gathered this bit of gossip they would have learned that one of Defoe's brothers-in-law bore the name of Tuffley, and that if, following out this clue, they had discovered this brother-in-law's will, they would have abandoned the notion that Defoe married a daughter of his pastor, Dr. Annesley, thus becoming a brother-in-law of John Dunton, and would have forestalled George A. Aitken in some of the most interesting of his many discoveries with regard to Defoe.

My bit of scandal relates to a quarrel which was forced upon Samuel Tuffley because Defoe in the *Review* had criticised the officers of the City Trained Band for insulting Queen Anne by ordering their men to play "The King Shall Enjoy His Own Again." I say that the quarrel was forced upon Mr. Tuffley, but I must confess that between the contradictory accounts of the affair given by the *Supplement* and the *Flying Post* it is only a very sapient or a very foolish person who will choose without misgivings. The Tory *Supplement* of September 12-14, 1711, gave its readers to understand that Mr. Tuffley challenged a certain Captain John Silk, and that in the duel that followed on the 10th, the officer disarmed his antagonist and gave him his life. The paper then asserted that Tuffley struck Silk, and for his pains was heartily threshed, and it gave as a reason for this extraordinary conduct the fact that the victorious captain would not return to the defeated party "his cowardly Weapon (a Flaming Sword, suppos'd to be his Brother Daniel's, which is daily expos'd to the great Disgrace of the Whiggish Party)."

This Tory version could not be allowed to pass uncontradicted; so the *Flying Post* for September 18-20, 1711, published a Whig account. It seemed that "one Captain S——k, a Pewterer and Muster-Master," took offence at the *Review's* reflections on the City Band, and "meeting one Mr. Tuftley, of *Kingsland*, Brother-in-law to Mr. *De Foe*, falls upon Mr. *Tuftley* with the usual High Church Dialect according to his Breeding; calling Mr. *De Foe* a great many ill names behind his Back. Mr. *Tuftley* often bid him be quiet, it was nothing to him, if he had anything to say to Mr. *De Foe*, why did he not speak it to himself, who was able enough to answer him?" Such mild replies could not turn away the muster-master's wrath. He abused the innocent brother-in-law of the provoking Daniel on at least two later occasions, on one of which he pursued his victim to Bishopsgate, "shaking his Cane at him on the open Street, Damning and Cursing, and calling Billingsgate Names." Mr. Tuffley had only his horseman's sword, and was not prepared for a duel, but his adversary forced him into a tavern, where the drinking of "3 Pints of White Wine for a Whet" resulted, alas! in the pious Daniel's representative "becoming very much Disorder'd." Whereupon the High Church champion insisted that the duel should take place immediately. So they took coach and drove to the Fields, the valiant Silk lolling out of the vehicle and making a noise in order that he might draw a crowd to witness the combat. A full description of this duel of two hundred years ago is unnecesary. Suffice it to say that the Whig paper had to admit that, Tuffley's foot slipping, Silk was able to disarm him, but it went on to show that the victor presented the victim's sword to a bystander, and bade him bear it away. This last insult was more than

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even the disordered Tuffley could stand. He closed with Silk, secured the latter's cane, and broke his head with it "as he very well deserved." This is the true version of the affair, said the *Flying Post*. It is needless to add that the *Supplement* for September 24-26, 1711, while admitting that there had been some drinking, contradicted practically every statement of what it called, in the Tory fashion of the day, the *Lying Post*.

This contemptible bit of resurrected gossip illustrates well the truth that the biographer and the historian can afford to despise no source of possible information. As I have said, these newspapers of 1711 would have furnished a clue to the mystery that long surrounded Defoe's marriage, and they would, to a certain extent, have substantiated his complaints of the misusage to which he was exposed. We observe also that even the *Flying Post*, in a way, bears testimony to the fact that he was regarded as capable of defending himself, and I may state here that, although there was no more heartily despised, roundly abused, and violently threatened journalist in England during the first quarter of the eighteenth century than Daniel Defoe, I have yet to find any proof, or if my memory and my notes be not at fault, any charge that he ever suffered corporal correction at the hands of any private person. He tells us that he wore his sword for show only, and that he disdained to carry a heavy oak stick, such as his rival Tutchin brandished, and we have plain proof that he went night after night to receive his orders from Harley. But when his enemies waylaid him, they were careful to have bailiffs and constables along with them. I have a shrewd suspicion that, whatever Defoe's defects may have been, lack of physical courage was not among them. We may pass to another topic with the remark that the Tuffley-Silk duel illustrates excellently the temper and the manners of the times, as well as the difficulty the student has in threading his way through a labyrinth of charges and counter-charges.

Following my rule of confining myself to the newspapers, I shall pass over the plain proof furnished by the Harley Papers that Defoe could not have "resided" at Halifax for several months at the close of 1712—one biographer keeps him there for five months, an unconscionably long period of quiescence for so restless a genius—and I shall conclude this paper with a few remarks upon what seems to have been Defoe's second imprisonment on account of his indiscretion as a journalist-pamphleteer. The occasion was the partisan and foolish prosecution to which he was subjected in the spring of 1713, by some disgruntled Whigs, themselves under the displeasure of the government. The prosecution was based upon the supposedly treasonable character of his ironical tracts, "Reasons against the Succession of the House of Hanover," "And What if the Pretender should Come," and "An Answer to a Question that nobody thinks of—viz., What if the Queen should die?" but his imprisonment was the result of his having reflected—so it was averred—in two numbers of the *Review* upon the conduct of Chief Justice Parker. It is difficult to discover the reflections, and it is still harder for modern eyes to preceive why that exalted personage should have felt it necessary to defend his own or the bench's dignity in the fashion adopted. Many of the details of the prosecution of Defoe before this occasion have long been known, and many others were furnished by the Harley Papers. But with regard to his imprisonment there has been a singularly varied and a large amount of misapprehension. One latter day biographer immures Defoe in Newgate from April to November, 1713—almost seven months. Perhaps the biographer acted on the principle that, as one of his predecessors did not mention the incarceration at all, it would be interesting to keep the journalist confined as long as possible—that is, until he was pardoned by the Queen. It might have been worth while for these more modern students to have condescended to prove that Chalmers was wrong in stating that Defoe made a proper submission, and was soon released. They might also have observed that Lee straightened matters out a bit by showing that Defoe did not have a second experience of Newgate hospitality, but underwent his second confinement—however long it lasted—in the Queen's Bench prison. Yet there was no need of relying on Chalmers or Lee. A short search in the newspapers would have brought to light this little item in the *Weekly Packet* for May 2-9, 1713:

> Mr. *de Foe* having made his Submission in Court and begged Pardon for his Offence, was fin'd but *3s. 6d.* and has given Bail for his farther appearance.

If he was sent to prison on April 22, his confinement for contempt of court cannot have lasted much over two weeks, a fact which might have been ascertained, though less definitely, from the rare last volume of the *Review* which for some years has been accessible at the British Museum.

Defoe's own explanation of the tracts he was stupidly accused of having written in the interest of the Pretender, and his description of how his enemies contrived on false pretences to extract damaging evidence against him from his printer, would have furnished interesting materials to the biographers. The expeditions made to Newington by the printer's boy and journeymen and the Lord Chief Justice's tipstaff, the choice of Saturday for the arrest, since on that day bail would be hard to secure; the procession back to London, Daniel being allowed to ride on horseback, in view of his being indisposed, and the rest following on foot, sometimes a quarter of a mile behind; scathing attacks upon George Ridpath of the *Flying Post*, one of the most virulent of his enemies, who, unlike Defoe, fled from justice, perhaps because he had no such influential patron as Harley—these and other not uninteresting details of Defoe's biography have been awaiting the student for nearly two hundred years.

Returning in conclusion to the item in the *Weekly Packet*, I may say that the smallness of the fine imposed, the details given by the Harley Papers, and the probability that Defoe was needed as editor of the new paper, *Mercator*, which was soon to be published in the interest of the Bill of Commerce, tempt me to believe, not only that there was an accommodation with the court arranged through the good offices of influential parties, but that it was consummated with all the speed possible. Some day I may beg to show that there is a probability that at this crisis in his life Defoe passed for a short while into the charmed circle created by the influence of Bolingbroke; here I can only say that in the Harley-Defoe correspondence there are few more interesting letters than those in which Defoe described how his Whig enemies came to prosecute him as a Jacobite for pamphlets obviously written against the Pretender, and in which he himself outlined to Harley the clever tactics by which a trial was finally avoided. Defoe, I am afraid, was nothing like the martyr he represented himself as being—two weeks to seven months of imprisonment is a very good ratio to keep in one's mind when one is reading his "Appeal to Honour and Justice," or his eulogistic biographers—but I have at no time in the course of my investigations been tempted to believe that he was anything less than the most versatile, most energetic, and most keen-witted man of his interesting age.

W. P. TRENT.

Hermanville-sur-mer, August 28.

Notes.

The following publications of the Cambridge University Press are announced by G. P. Putnam's Sons, the American agents: "Principles and Method in the Study of English Literature," by William MacPherson; "The Roman Law of Slavery," by W. W. Buckland; "Reports of the Cambridge Anthropological Expedition to Torres Straits, Vol. VI., Sociology, Magic, and Religion of the Eastern Islanders"; "Characters and Passages from the Note Books of Samuel Butler" (Cambridge English Classics); "The English Grammar Schools to 1660: their Curriculum and Practice," by Foster Watson; "Studies in French Education from Rabelais to Rousseau," by Geraldine Hodgson; "A History of Classical Scholarship, Vols. II. and III.," by John Edwin Sandys; and "The Thoughts of Pascal," selected and translated by Moritz Kaufmann.

A new series of biographies is to be brought out in London by Sir Isaac Pitman & Sons, entitled Makers of National History. The object is to deal with the lives of such men as Cardinal Beaufort, Archbishop Parker, Castlereagh, and Atterbury, who have hitherto been neglected.

Andrew Lang, having cast aspersions, justifiable no doubt, right and left on Anatole France's life of Jeanne d'Arc, is now about to publish his own "Maid of France" through Longmans, Green & Co.

The fourth volume of Frederic Harrison's collected essays will be issued by the Macmillan Co. this month under the title "Realities and Ideals—Social, Political, Literary, and Artistic."

We are to have the Collected Works of Ambrose Bierce in ten octavo volumes, from the Neale Publishing Company.

Silver, Burdett & Co., have issued an enlarged edition of Prof. Charles J. Bullock's "Introduction to the Study of Economics." It contains, among other additions, a new chapter on railway transportation.

The sixth volume of the "Index of Economic Material in Documents of the States of the United States," issued by the Carnegie Institution of Washington, is devoted to Massachusetts, and was prepared by

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Adelaide R. Hasse of the New York Public Library. The Index is now complete for New York and New England except Connecticut, one volume being devoted to each State. This most recent quarto covers only printed reports of administrative officers, legislative committees, and Governors' messages, all for the period 1789-1904. A list of collected documents of Massachusetts, covering fifteen pages, precedes the topical analysis of nearly 300 pages. The work will prove of essential help to the student of various phases of industrial life, although it is far from being an exhaustive source-index; for statutes are not included. It is to be hoped that this bibliographical project will not be abandoned, as some other Carnegie bibliographies have been, for its value is largely dependent upon its being completed. At the same time one questions whether anything but the princely income of the Carnegie Institution would have allowed the prosecution of such a work. Like Dickens's old gentleman who learned the alphabet at eighty and made no further use of it, one is bound to ask in all seriousness of this bibliographical venture whether it was "worth so much to get so little."

The London Municipal Society has produced a handbook with which to equip speakers for a popular attack on Socialism, "The Case Against Socialism" (The Macmillan Co.). The title-page, while innocent of the compiler's name, boasts a "prefatory letter" by the Rt. Hon. A. J. Balfour. The letter in question is addressed to Capt. Jessel, and is fairly comparable to the traditional commendatory letter given by President Lincoln to the book agent: "For people who like this kind of book, this is the kind of book they like." The compiler or editor of the volume has taken for his guiding principle the axiom that any stick is good enough to beat a dog, and a great many sticks of various strength serve him to thwack the socialistic Cerberus. That Socialism does not venerate the Throne, nor care for the Army, nor the State Church may be a good argument *ad hominem britannicum*, but is not very forcible outside the tight little island. Moreover, Socialism has many vulnerable points on all of which this book falls with invariable fury. One does not expect a judicial pronouncement from a campaign handbook, and in this respect the present treatise will not disappoint expectation.

"Spanish America on the Eve of Emancipation: The Southern Colonies in the Last Half-Century of their Dependence," by Prof. Bernard Moses of the University of California (G. P. Putnam's Sons), is one of the first indications that American scholars are beginning to make use of the great fund of valuable and hitherto untouched material which the history of Latin-American institutions offers. In one of his earlier works ("The Establishment of Spanish Rule in America," Putnam, 1898) the author presented an analysis of the conditions under which Spanish rule was established in America. In this book he gives us a sketch of social conditions in South America during the period immediately preceding the severance of relations with the mother country. The most interesting chapters are those dealing with the characteristics of the colonial city and the development of social classes under Spanish rule. Although Professor Moses does not attempt comparisons with the North American colonies, his material is so carefully and systematically marshalled that the contrasts immediately present themselves to the reader. The absence of the spirit of cooperation amongst the Spanish colonists, the endless controversies and petty jealousies which divided them into warring factions, were the fatal weaknesses of colonial society, and explain the failure of the colonists to secure a gradual recognition of their rights—thus preparing the way for self-government. The work of Professor Moses throws a flood of light on some of the weaknesses of the Latin-American peoples, and should be carefully read as an introduction to the study of Latin-American institutions.

Under the title "The Kingdom of Canada, Imperial Federation, The Colonial Conferences, The Alaska Boundary, and other Essays" (Toronto: Morang & Co.), John S. Ewart, the Canadian lawyer and publicist, has brought together in a volume of some 370 pages a number of public addresses and several essays—all devoted to the large problems of Canada's political destiny. Independence is not the goal toward which Mr. Ewart would point the way—that is to say, not independence in the sense of political separation from the British empire. Mr. Ewart's views are perhaps best summed up in his concluding address, "The Future of Canada," delivered before the Canadian Club of Ottawa:

> Canada's future will most probably be one of the five following:
> (1.) Union with the United States;
> (2.) An independent republic;
> (3.) Union with the United Kingdom;
> (4.) An independent monarchy with a Canadian King;
> (5.) An independent monarchy with the same sovereign as the United Kingdom.

While admitting the impossibility of foretelling the ultimate result, Mr. Ewart examines these choices one by one in the light of prevailing sentiment. He finally rejects the first, second, third, and fourth, and concludes that Canada is to be what the father of Confederation, Sir John Macdonald, intended it to be, "a great British monarchy in connection with the British empire, and under the British Crown, . . . recognizing the sovereign of Great Britain as its sole and only head."

In "The Later Years of Catherine de Medici" (E. P. Dutton & Co.) Miss Edith Sichel has made a noteworthy addition to her group of sympathetic historical essays. The book covers the reigns of Charles IX. and Henry III., with all their horrors and their imbecilities, and illustrates by abundance of citation from contemporary writers the thoughts and feelings of that strange time. Miss Sichel declares in her preface that she has detected no error in accepted dates, made no discovery of an actual fact, but there is plenty of room in the world for the kind of work that she does. She has her material well in hand and makes it serve a natural gift for the analysis of human motives. In style and general conception her book may owe something to the "Femmes de la Renaissance" of Maulde de la Clavière.

An admirable general survey of the problems involved in juvenile delinquency is given in Thomas Travis's "The Young Malefactor" (Thomas Y. Crowell & Co.). The writer does not pretend to any great originality, either in the facts he brings together or in his theories about them. Eight main theses are defended with material known to most penologists. He finds that not more than 10 per cent. of first offenders are abnormal; that environment, particularly home life, explains the great majority of crimes; that Lombroso's theory of criminal stigmata has little or no foundation; that guidance by a strong personality in a good home is the best treatment for normal delinquents; and that sequestration under the charge of specialists is the proper course to take with the abnormal. The volume will be chiefly useful as a handbook for parents and school teachers. It contains much trustworthy information usually couched in simple, direct language, and seldom swamped under the purposeless erudition which Mr. Travis occasionally displays—as, for instance, when he devotes seven pages to an enumeration of the Hindu, Arabian, Hebrew, Greek, and Italian sources from which modern criminology has sprung.

It cannot be said that the small type and pocket size of the Universal Library (E. P. Dutton & Co.) are likely to draw new readers to the "Essays" of Mark Pattison, which now appear in two volumes of that edition. Yet with all Pattison's inefficiency, there is good reading here. It is, for instance, interesting to go through the essay on English religious thought in the eighteenth century with Leslie Stephen's treatise on that subject fresh in the mind. Pattison is far less brilliant than Stephen, but he goes to the heart of matters in a way that the other could never do. It would be impossible, one thinks, for Pattison to misinterpret any author so completely as Stephen does Shaftesbury. And Pattison is even better, perhaps, when he deals with the lives of the great Renaissance scholars, such as Scaliger and Huet. The volumes are disfigured by an unusual number of misprints.

Directors of psychological laboratories need to be warned against encouraging crude and worthless "original investigation" no less than directors of graduate study in philology. The immediate text for this remark is a paper from the Columbia Archives of Psychology, No. 10, "Time in English Verse Rhythm," by Dr. Warner Brown. Typical verses read by several assistants were recorded by an apparatus essentially like one of Rousselot's. On this graphic record the time-relations of syllables, as expressed in linear relations, were measured, and thereby all previous notions of English verse rhythm triumphantly proved erroneous. But the author himself points out fatal defects in the record, which does not indicate the place of the stress, and not always the division between syllables. To this must be added other serious faults of method and much confusion of mind on fundamental concepts. With a parade of accuracy in small things, essentials are treated loosely. Dr. Brown knows the work on rhythm done in psychological laboratories; what has been done elsewhere he does not know, or tosses aside. Hence he is not aware that the few grains of fact that emerge vaguely in his

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measurements have been anticipated by his "unscientific" predecessors.

"The Art of Reconnaissance," by Col. D. Henderson of the English army (New York: E. P. Dutton & Co.), will be of small use to those who are merely cramming for examination, for there is not a numbered paragraph in the book. On the other hand, to those who are studying the subject, so far as it can be studied from texts, what Col. Henderson has to say must commend itself. Reconnaissance, of course, is as old as war itself, so that we can hardly expect anything new to be said on the subject, but Col. Henderson, who, by the way, served in South Africa as a staff officer, occasionally comes very near novelty. The virtue of the book is its shining good sense, the objective, *i. e.*, the enemy, is never lost sight of. This would seem to be an obvious matter, but for the temptation to substitute topographical for hostile information. Col. Henderson's style is notably good.

Col. G. P. Scriven has done well to bring together in "The Transmission of Military Information" (Governor's Island, N. Y., 1908) various papers published by him on the subject in the *Journal* of the Military Service Institution. His book, after an opening chapter of general scope, deals wholly with the organization of signal troops, and with the various instrumental means of transmission, both for mobile armies and for coast defence. The work is technical, but not beyond the powers of the layman, for whom indeed it should prove of interest. With a field wireless kit, Napoleon might have recalled Grouchy; and if Sadowa, but for the successful ride of a single officer, might have been a severe Prussian defeat, we may believe that in the future, the issue of a pitched battle may turn on keeping one's contacts clean.

Shaikh Muhammad Iqbal probably did not seek advice from his teacher, Prof. T. W. Arnold, before undertaking to write "The Development of Metaphysics in Persia" (London: Luzac & Co.). His effort to contribute to the history of Muslim philosophy lands him squarely between two stools. A book of less than two hundred small pages of large print, which carries the reader from pre-Zoroastrian philosophy to Babism, can be intended only for the general reader; neither Orientalists nor philosophers could use such a brief sketch of twenty-seven centuries of speculation, whose chief results have long since been chronicled by several good writers. But the general reader who turns to Iqbal for light will enter a wilderness of stiff translations from Persian and Arabic manuscripts, faintly relieved by excerpts from standard histories. The author tries to escape censure by announcing in the introduction that "the object of this investigation is to prepare a ground-work for a future history of Persian metaphysics. Original thought cannot be expected in a review, the object of which is purely historical." But this does not excuse the insufferably dull tabulation of interesting facts. It is Iqbal's misfortune to have assumed a task requiring a combination of learning and delicate appreciation possessed, it may be, by no living man. Persian metaphysics can be interpreted only by somebody who is at once Orientalist, philosopher, and master of literary expression. The author of this booklet does not seem to be such a genius.

It is just two centuries and a quarter since the victory of John Sobieski and his German allies under the walls of Vienna (September 12, 1683) freed Europe from the terror of Turkish aggression. From that time the Ottoman Empire has been going to pieces, but one has to journey no further eastward than formerly in this part of the globe to come to the lands of Islam. In the concluding chapter of "A travers l'Autriche-Hongrie," a book of travels, by the novelist and musical critic, Georges Servières (Paris, 1908), we are told that Serayevo, the capital of Bosnia, in spite of the blocks of tall houses, electric tramways, telegraph-poles, etc., still presents from without the aspect of a Turkish city, with its "hundred slender, pointed minarets," and that the Mussulman women go about much more strictly veiled than the women of Constantinople. "Austria has had the good sense," says M. Servières, "to respect the religion of the inhabitants, which is in very great part Mohammedan."

With the appearance of the second half, from *Meistern* to *Zwölf*, the second edition of Hermann Paul's "Deutsches Wörterbuch" (Halle: Max Niemeyer) has been completed. It is a solid work of 700 pages, intended "to give the different meanings of the words in their historical and psychological connection, and in the case of all words that have different meanings to exhibit the different usages and their relation to each other." This second edition is fully one-fifth larger than the first.

Arthur Bonus has supplemented his "Rätselbuch" by a second volume, "Zur Biologie des Rätsels" (Munich: Callwey). This may be regarded as an introduction to his collection of riddles. It discusses the riddle as a form of literature, its purpose, and connection with life.

Alfred H. Fried of Vienna, well known as an advocate of international peace, has just published (Tübingen: J. C. B. Mohr), "Die Grundlagen des revolutionären Pacifismus."

The Jewish rabbi, M. Gaster of London, has published in the *Zeitschrift der deutschen morgenländischen Gesellschaft*, Heft 2, of the current sixty-second volume (1908) what he believes to be an ancient Hebrew recension of Joshua in a Samaritan form, which the editor secured from the Samaritan church authorities themselves. In the literary introduction Gaster insists that this is a genuine document, belonging probably to the second century before Christ, and antedating Josephus; and that both the Massoritic and the Samaritan texts of Joshua are based upon a common, very ancient original source, with which both agree almost literally. These claims, however, are finding opposition of equal vigor. Dr. G. Hölscher of the University of Halle, publishes the results of his researches in the *Allgemeine lutherische Kirchenzeitung* of Leipzig, No. 32, and asserts that both in content and form the work shows the influence of Islam and must be placed later than 1,000 after Christ; and also that the document does not even profess to be anything else than merely a Samaritan chronicle. Hölscher admits that it is the best chronicle of this kind, because it is based on the Samaritan recension of Joshua, which once actually did exist, but which has not yet been discovered.

The new series entitled Studien zur Geschichte des neueren Protestantismus, edited by H. Hoffmann and Leopold Zacharnach (Giessen: Töpelmann) begins with "Luther in den Wandlungen seiner Kirche," an instructive historical estimate of Luther by Hort Stephen, *privatdozent* in Marburg. This is not only a chapter in church history, but in the history of civilization in general, especially as Luther has been claimed by the advocates of radicalism—both in church and politics.

"Ist Gott tot? Gott? Welt? Mensch? Drei Kernfragen der Weltanschauung, naturwissenschaftlich beantwortet" (Stuttgart: Max Kielmann) is the somewhat startling title of a work recently issued by one of Germany's leading apologetical writers, the editor of *Glauben und Wissen*, Dr. E. Dennert. The purpose of the book is to answer the chief objections made by scientists to the fundamental teachings of Christianity on theology in the narrow sense of the term, cosmogony and anthropology. The author is not a theologian but a scientist.

The second and third sections (*Hefte*) of Volume I. of the new Mythologische Bibliothek, published for the Gesellschaft für vergleichende Mythenforschung (Leipzig: Hinrichs), contain a lengthy investigation by Ernst Böklen, "Adam und Kain im Lichte der vergleichenden Mythenforschung." This author, like others in this department, yields to the fascination of the moon hypothesis; Adam means red, *i. e.*, the moon; the rib of Adam is the moon crescent.

H. Bungeroth has recently published (Leipzig: G. Strübig) two works on the Apocalypse. The larger is entitled "Die Offenbarung Johannis unter dem Gesichtspunkte einer Theodicee"; and the smaller is "Schlüssel zur Offenbarung Johannis, einem Meisterwerke göttlicher Kunst, voll Trost und Kraft."

The National Society for the Promotion of Industrial Education will hold its annual meeting at Atlanta, Ga., November 19, 20, and 21. Among the speakers will be: Elmer Ellsworth Brown, United States Commissioner of Education; the Hon. James Wilson, Secretary of Agriculture; Andrew Carnegie, Carroll D. Wright, president of Clark College; President E. A. Alderman of the University of Virginia, Mrs. Frederick Nathan of New York, vice-president of the National Consumers' League; the Hon. G. Gunby Jordan, president of the Eagle and Phenix Mills, Columbus, Ga.; John Mitchell, vice-president of the American Federation of Labor; Robert C. Ogden of New York, president of the Southern Education Board; and L. D. Harvey of Menomonie, Wis., president of the National Education Association. An exhibition of trade school work from all parts of the United States, prepared under the direction of Prof. K. G. Mathewson, president of the Georgia School of Technology in Atlanta, will be one of the features of the convention.

Dr. Max Falk, the Hungarian journalist and publicist, died at Budapest September 10. He was born in 1828 at Pest, and attended the university there and the Polytechnikum at Vienna. For many years he was active in journalism, as a Liberal, and

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he also served as a member of the Reichstag. Among his writings are: "Die Krönung des Königs von Ungarn," "Die fürstliche Familie Esterhazy," and "M. Bachelli" (published in the twelfth German edition of Galletti's "Allgemeine Weltkunde").

The report comes by cablegram that on Tuesday of this week John Churton Collins, professor of English literature in the University of Birmingham and noted critic, was found dead in the woods near Lowestoft. Professor Collins was born in 1848, and was a Balliol College, Oxford, man. After his graduation in 1872 he took to journalism, lecturing, and essay writing, and made himself generally feared as a scourge of indolent and false writers. He was always trenchant and unsparing, and his precise memory of the substance of classical and modern literatures gave him an advantage over careless critics. On the side of constructive criticism he accomplished not so much, his chief contribution in this field being his arguments to prove that Shakespeare was far from the little-read man he is commonly held to be. His list of publications is a long one, including: "Sir Joshua Reynolds as a Portrait Painter" (1874), "Bolingbroke" and "Voltaire in England" (1886), "Study of English Literature" (1891), "Illustrations of Tennyson" (1891), "Dean Swift" (1893), "Essays and Studies" (1895), "Ephemera Critica" (1901), "Studies in Shakespeare" (1903), "Essays in Poetry and Criticism" (1905). Besides these original studies he published critical editions of Cyril Tourneur, Lord Herbert of Cherbury, Robert Greene, Dryden's "Satires," Pope's "Essay on Criticism," Tennyson, More's "Utopia," and Matthew Arnold's "Merope."

ANCIENT ENGLAND.

English Society in the Eleventh Century: Essays in English Mediæval History. By Paul Vinogradoff. New York: Henry Frowde. $5.25.

This work immediately suggests two others, the same author's earlier book, "Villainage in England," and the late F. W. Maitland's "Domesday Book and Beyond." This is a broader work than Maitland's, drawing its material from all available sources, rather than from the great Exchequer volumes alone, and approaching its subject as a problem of general social conditions rather than as an interpretation of one particular group of facts. It need hardly be said, however, and it is certainly no depreciation to say, that this book lacks the humor, the constant vivacity, and the sudden flashes of illuminating insight which marked "Domesday Book and Beyond," and indeed all of Professor Maitland's work. He has lifted all subsequent writing in his field into a higher and more human plane, but none of his contemporaries or immediate successors has so far proved to be gifted in just the same way as he. The volume under review is a sort of sequel to "Villainage in England," if that term may be applied to a study of conditions that lie earlier rather than later in time. Professor Vinogradoff has been engaged for many years in the study of social conditions in mediæval England, especially as they are approached from the legal side, and these two books represent the ripened results of his study. This later work is divided into two essays, one on government and organized society, the other on the tenure and use of land, the various classes of the population, and the relations of people and land. Under these general headings are ranged some fifteen chapters of detailed investigation, with concrete summaries at the end of each section, and two admirable chapters stating his general conclusions.

The significance of the eleventh century as a period of beginnings of more settled conditions is found in the fact that it is the time of fusion of three systems of law and society, the Anglo-Saxon, Anglo-Danish, and Norman-French. The first two had, it is true, been long in conjunction and partial union, but the effect of the complete Norman mastery was to combine both with the institutions now imported from abroad and to subject both to the influences of a dominant government and ruling class of foreign origin. The prominence given to the Danelaw and its distinctive customs is one of the marked characteristics of Professor Vinogradoff's book. He speaks in various forms of "a distinct stream of Scandinavian principles and practices," and of "the Saxon south, . . . and the Scandinavian north." He tells us:

> The fundamental difference between the compact estates of the south and the numerous free holdings of the Danelaw could not but exert an influence on the introduction of the feudal military system.

So in discussing legal procedure, public, private, and criminal law, the formation of gilds, sokes, and manors, military service, and many other subjects, the author constantly reverts to the differences between the law and custom of the more purely Saxon and Anglian portions of the country and of those in which Scandinavian institutions had become dominant or at least influential. Professor Vinogradoff makes numerous original contributions of fact or explanation that we cannot here discuss in detail. In general he points out that the social change brought about by the Norman conquest was a defining of vague or unsettled arrangements, a combination of men of many different degrees of freedom and status into a few legally and socially recognized classes, a frank recognition of the superiority and claims of the privileged land-holding and military class.

This author does not yield to any in his respect for the fundamental significance and cataclysmic character of the Norman Conquest. At the opening of his second chapter he begins his study of English land law with a phrase about "the general collapse of the old order in consequence of the Conquest." And yet the cumulative effect of a large number of instances in which conditions before the Conquest remain but little changed and in which changes are in the line of development rather than complete alteration, and the numerous analogies between later and earlier eleventh-century forms of social organization—all these things tend to make on the mind of the reader an impression of continuity rather than of breach of development. The fact is that the days have now passed by when the Norman Conquest could be looked upon as a single event with immediate, simple, and clear-cut effects. The crude statements that feudalism was or was not introduced into England from France, or that manors were or were not created by the Norman conquerors, or that villainage did or did not exist before the Conquest, must evidently give way to a careful investigation and measurement of just what changes were in progress on the eve of the Conquest, just what new elements were introduced at that time, and just what various effects this combination of forces produced. Moreover, all England cannot be regarded as a unit. It must be understood that each part of the country, often each shire, had its characteristic differences.

It is to this analysis that Professor Vinogradoff has now made a scholarly and important contribution. His methods are most careful, his learning wide, his spirit patient and fair, and his conclusions usually convincing. His book is not always easy reading. The matter is necessarily detailed and often technical. The use in some cases of sources belonging to a later period as parts of an argument from analogy is slightly disconcerting, or at least requires careful reading if one is to discriminate between such analogies and direct arguments. On the other hand, the book as a whole is more clearly written and more skilfully constructed than his earlier work, and the chapters which give his general surveys and conclusions are simple, concrete, and interesting. The work well fulfils the promise of its title by giving on the whole much the best account that we possess of the organization and classes of the English people in the critical eleventh century.

CURRENT FICTION.

The Testing of Diana Mallory. By Mrs. Humphry Ward. New York: Harper & Bros.

One explores anew this latest of Mrs. Ward's "serial successes" for the secret of her immense popularity with American readers. In part it has always seemed to lie in the intensity of her Britishism. She has Trollope's faculty of transferring us bodily and sympathetically to the gardens, the drawing-rooms, the Parliamentary hustings and lobbies of the

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governing class. And we like her the better for taking her England seriously, for not being content, after our own fashion, with representing the follies and extravagances of high society. Britannia ruling the wave is always the stately figure in the background of her romance. Yet romance is the main thing with her—the interplay of human character and action as visible to an eager and sensitive mind, a feminine mind equipped with reverence, if not with humor.

Diana is another of her ardent, quivering, flame-like creatures, doomed in the nature of things to be snuffed out or to be enclosed in some dark-lantern of endurance or compromise. Her race, her parentage, her breeding, conspire to render her vulnerable, and she is wounded indeed. It is hard to be patient of her patience. The story of Griselda has always needed interpretation; surely, it was not a mere brutish and unreasoning endurance which won her back her Walter. There is something servile in Diana's allegiance to a man who has cast her off from the most sordid of motives; our respect for her is put under an almost intolerable strain. Are such people quite worth presenting to us on so large a canvas? Oliver Markham is a pusillanimous person; the best we can say for him is that he is a romantic hero of long standing. Rather than give up his inheritance, he sacrifices in cold blood the girl whom he has just induced to confess her love to him. It seems that his usefulness to his party, his future in Parliament, depend upon his securing the huge income which his mother (classic figure!) has it in her power to withhold. So he decides to take it, and the girl is permitted to remove herself from the scene, presumably with a broken heart. His falseness in love is followed by a selfish duplicity in politics; both are visited upon him in the end by an outraged constituency; and the ruin of his public career is a little theatrically sealed by means of a partisan brickbat. To him, almost on his death-bed, hastens Diana, tender and true to a degree almost distressing. She saves him in the article of death, saves him for herself; but how shall we congratulate her? He is a weakling, a traitor to whom treason is far too natural to be a matter of tragic import. As for her fidelity: it is mere pathetic fact; and however well pathetic fact may serve the purposes of realism, it cannot at all serve the purposes of romance.

Fate's a Fiddler. By Edwin George Pinkham. Boston: Small, Maynard & Co.

The hero of this autobiography tells us that of all the books he devoured in childhood by the light of a tallow candle, "best loved and most revered" were those of "the master, Dickens." He says that he is on the whole glad to see the "very superior criticisms" of Dickens he has read in later life, for they send him flying in hunger to revel in his favorites, as if he were once more a boy in the vault under his father's bookshop. In support of this tribute he has made his book frankly in the Dickens style, a book of plot and of manners, or rather of habits; of rascals with and without good points, of madmen and lost wills, of grandiose visionaries. There walk through his pages delightfully squabbling boys, merry girls, tender women, the well-known shrivelling commercial clerk, the fairy god-father merchant. There flourish kind hearts and simple faith, comical folk, and melodramatic adventure. That the scene is America, even to Charlestown under the shadow of Bunker Hill, Swampscott, St. Louis, and the Ozark mining country, does not avail to destroy the Dickens atmosphere. A sentence describing a crowded social meeting will illustrate:

> Instant and simultaneous protest from every one that there was plenty of room, Mr. Mungiven observing, that where there was room for the heart to beat there was room enough among friends. A sentiment generally thought to be rather neatly put and highly creditable to Mr. Mungiven.

The form of the story is more than suggestive of "David Copperfield."

But the imitation is frank homage, not servility, and it would be unfair not to give the author credit for individual touches of a humor of his own and of an America presumably also his own. The hero's father, for example, objecting to his wife's naming the boy Sumner, after a rich uncle, suggests a happy compromise:

> *You* shall name the boy, my love, after your uncle, and *I* shall name him after the greatest of—er—Massachusetts' great sons,—the—er—matchless intellect which so long represented her in the—er—most august legislative body in the world, and whose recent death has left a void in the heart of the nation which even Massachusetts cannot fill!

To revive a wholesome type of story even on a reduced scale is a thankworthy deed. Mr. Pinkham has done so, and has suitably, humorously, and cleverly added of his own.

The Open Window: Tales of the Months. By "Barbara." New York: The Macmillan Co.

This is the Barbara of "The Garden of a Commuter's Wife," "People of the Whirlpool," and other books in the same amiable vein. Her pleasant humor has endeared her to many readers; she has the graceful affectionate manner of the feminine diarist, the faculty of chronicling the small beer of experience without seeming impertinent or dull. These tales, slight enough in substance, are wholesome and palatable. They bear their graceful testimony to the theory that all's well with the world, and leave one, as your work of domestic sentiment should, with a momentarily quickened sense of creature comfort.

Eine Liebesnacht. Von Maria Janitschek. Leipzig: Verlag von B. Elischer Nachfolger.

From this title one might expect to find another variation upon that old theme of intrigue, of passion, illicit or licit, which in these days is the raw material for too much of the German and other fiction. But this is far from being one of those French novels "made in Germany"; cheap and clumsy imitations of deftly wrought, abominable Gallic models. It is a serious and high-minded attempt to describe the conflict between growing Christianity and lingering and strongly rooted Paganism in the hearts of the people of Neustria and of Mercia in the sixth century—the time of the wretch Chilperic and his atrocious queen Fredegunde. The *Liebesnacht* was a night of vigil, when Soissons in its illuminated houses and in its Basilica of St. Medardus awaited the second coming of the Lord. A stubborn, self-willed heathen, Rauhulf, a man of many possessions in the near-by country, wandered into the brilliant temple; and there he was suddenly overcome by the knowledge that Christ was higher and nobler than his god Odin. From that hour his was a different life; and there followed in consequence strange changes in the linked lives of many others.

The chief figure in the tale is the fierce, wild, pure maiden Diarmon, a stray from a land unknown, grown up among free peasants in Neustria. She is a Diana of the Dark Ages, but not at all a gentle Una; in her harebrained adventures she needs no protecting lion: she defends herself with wits, tongue, teeth, and knife, all of the sharpest. Very cleverly suggested is the difference she feels between herself and her childish peasant companions, with all the sisterly affection she has for them. Beyond sisterly affection, and a liking for kindred spirits, her fierce virgin heart never goes. Man's love never touches her. As one grows to know her, one would not have this otherwise. There are other well presented characters, from the decadent Roman, Severus, to Welsh and Irish bards.

The story, which is sometimes disconnected, contains striking episodes, some of them extravagant and incredible, but happily this is a romance, not a realistic novel of commonplace life. There are some passages of dubious taste; no impurities. The style, on the whole, is simple, clear, and dignified; often with a real poetic *schwung*.

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The Growth of Modern Nations: A History of the Particularist Form of Society. Translated from the French of Henri de Tourville, by M. G. Loch. New York: Longmans, Green, & Co. $3.50.

This volume contains a translation of a series of articles contributed by the late Henri de Tourville to the journal called *Science Sociale*, from February, 1897, to February, 1903, under the title of "Histoire de la formation particularist." This title indicates very exactly the purport of M. de Tourville's contribution. The work is, in fact, an attempt to interpret history according to certain dicta laid down by what the author constantly calls "Social Science," that is, an infallible set of doctrines furnishing the key and the only key to the interpretation of the past. The point of view of this book can best be stated in the author's own words:

These records [of the past] have, as a matter of fact, preserved innumerable features of a state of society which Social Science can accurately reconstruct . . . in accordance with the unchanging laws of social transformations. In this case the procedure of verification is similar to that which enables us to recognize the existence of certain animal or vegetable species, no longer found to-day, by means of impressions left in the earth's strata. They actually did exist because they can be scientifically reconstructed according to the permanent laws of zoölogy and botany. This method of verification can be applied to history, and is one of the finest achievements of Social Science. Historical criticism may actually rescue a document from the dust of Time, may neatly prune away from it all foreign elements, and determine with certainty its growth, its date, and its place of origin; but when it is a case of extracting from that document a knowledge of the social organization to which it belongs, historical criticism is confronted by all the uncertainty and confusion arising from popular or personal notions of what society is. Historical criticism has failed to examine methodically the various forms of modern society, nor has it subjected them to "comparative anatomy," nor discovered in them "the law of the correlation of the forms of their different parts," and it has not, therefore, been able to reconstruct in a scientific manner the organism of an ancient society, by piecing together its scattered features which are to be found preserved in documents. Social Science has furnished us with *the* complete and indispensable method which historical criticism lacked.

We have no quarrel with the writer of these chapters, nor any inclination to do otherwise than read with respectful attention what he has to say, but he alienates the reader almost at once by his exaggerated claims for "Social Science" and by his foolish flings at historical scholarship. We can turn against him his own words when he writes:

Our modern savants, who have the unfortunate habit of twisting the evidence of history so as to fit in with the ideas of human society which they have formed to suit their own prejudices, have not been able to accept this fact. . . .

Not the least of the author's peculiarities is the ease with which he bends each bit of evidence to conform to his theory. As a theory there is nothing remarkable in his contention that a particularistic state of society, that is, society founded on the single family and the private and independent estate, was more stable than the patriarchal form which it overthrew; but no writer ever danced more lightly over difficult historical problems or made more unwarranted assumptions in the interest of his cause. More than that, he is seemingly ignorant of all recent historical literature. He aims his terrible battery of criticism at writers half a century old; for example, his only authorities for early English history are Thierry, Guizot, Montalembert, and Lingard. What would his brother scientists think of a palæontologist who was content with the discoveries of 1850? Quite apart from any question as to the tenableness of his views, we must lay it down as a fundamental criticism of this work that its author is ignorant of the subject, and that even the infallibility of "Social Science" cannot pronounce judgment where knowledge is wanting. In view of this fact we are the more astonished that a work of so many eccentricities in matters of detail, so many unproved assertions, and fantastic renderings of opinion should have found a translator, and much more a publisher. For those who will value what it contains, it will be, we fear, a case of the blind leading the blind and both falling into the ditch.

It is difficult to write tolerantly of some parts of this book. The chapter on the United States is childish in its ignorance. Take, for example, this account of the settlement of the colonies:

Each great group that landed in America *made its own distinct constitution*, just as each Saxon invasion did in past times. They were *all* agricultural emigrants. They went under the *direction of a lord* or one of the élite of the gentry. They founded *isolated* estates. They *appointed* an assembly. (Italics ours.).

There is scarcely a correct statement in any of these sentences, and they deserve to stand with another instructive paragraph, a little further on, which asserts that the colonies "were purposely founded independently of one another, . . . in order that each should include only persons of similar opinions: the Puritans, under Sir William Penn in Pennsylvania; the Universal Tolerants, the followers of Roger William (*sic*) in Rhode Island; the Catholic Tolerants, under Lord Baltimore in Maryland, etc." After such a series of statements may we not feel somewhat reluctant to join in the pæon of praise to "Social Science" with which the book closes:

Let us pay homage, as a finale to Social Science, which like sciences in general, enables us to grasp so firmly the admirably simple causes of the most powerful phenomena. Could Social Science have revealed anything simpler, or in a more precise manner, than the causes of greatness of the most powerful human race the world has yet seen?

Cardinal Newman and His Influence on Religious Life and Thought. By Charles Sarolea. New York: Charles Scribner's Sons. $1.25.

Notwithstanding the profound influence of Cardinal Newman on English religious life, it is a fact that he has always been regarded by the average Englishman with distrust. This is not merely because he became a Catholic, but because he seems to such an Englishman (as he seemed to Charles Kingsley) a juggler with the truth. Yes, the Briton will say, he wrote a beautiful style (that is tradition), but there was something elusive and slippery about his mind; at bottom he had no clear ideas. Now, it is curious that, as his power has waned in England, it has in France gained enormously. He is today probably the most influential religious writer in Paris, the subject of countless theses; in the opinion of leaders like Loisy, he is even the greatest Catholic theologian of the century. It is appropriate, therefore, that the writing of his life for the World's Epoch-Makers should have been entrusted to a man of Belgian, if not French, birth and training, who is now a lecturer in the University of Edinburgh.

Dr. Sarolea's work is non-partisan and shrewd. He is sufficiently acquainted with English church history to give some background to his work; he is sufficiently French to see the relation of Newman to the larger currents of thought. If his book fails—and it does, we think, in the end just fail—to be a first-rate contribution to religious history, it is owing to a weakness of psychological insight. Take his summing up of Newman's character:

Newman is an ascetic, and at the same time he is an artist, a literary epicure, appreciating beauty of style, even as in his youth he would be asked to taste and to select the vintages of his college. He is affectionate and reserved. He has the imagination of a mystic and the corrosive intellect of a skeptic. He delights in intellectual difficulties and yearns for certainty. He is sincerity incarnate, and possessed of a subtlety which the greatest casuist might have envied. He is disinterested to the verge of self-abdication, he has sacrificed everything to enter the Roman Church, and, having once entered it, he accepts twenty-five years of disgrace and suppression with admirable resignation; and at the same time he is egotistic, introspective, of an almost morbid subjectivity. He is timid and aggressive. He loves solitude, and yet no man in this century has

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drawn to himself so many hearts. Indeed, after having striven for ten years to solve the riddle of the sphinx, I am inclined to admit that the riddle is insoluble, and that the safest attitude with regard to Newman is to admire without trying to understand.

That is true, no doubt, as every personality is in the end insoluble; but it should seem that an acquaintance with the saints of other times and lands would at least have made some of these apparent contradictions less peculiar to Newman. Certainly he was not the first mystic to unite the contemplative and the practical temper, subtle introspection and strong power of dominating other minds. At bottom the deficiency of Dr. Sarolea's method is just this: that, dealing with a mystic, he does not quite grasp the mystic's heart. He is able to follow Newman through his fifteen years of searching, and to exonerate him from the double-dealing that was so often cast in his teeth. Newman, he rightly says, became a Catholic because his was a soul *naturaliter catholica*. He emphasizes the importance of Newman's theory of development, and shows how naturally the Modernists, who seek to introduce into religion the conceptions of evolution, symbolism, and vital immanence, connect themselves with the author of that theory. The younger generation, he says, has turned away from the problem of Pascal and is giving its allegiance to Newman (the statement is true, with important reservations); and yet, he adds, though Newman was a Modernist unwittingly in many aspects of his teaching, he was consciously and systematically a religious reactionary. Dr. Sarolea's final judgment is that the religion of the future will read Newman's ideas in its own fashion and get from them its own inspiration, but that in reality there is in them no true foundation for the Modernist movement or the "New Theology," or for the amalgamation of these two which apparently he expects to supplant the old dogmas and reconcile the feud of Catholic and Protestant.

We are inclined to think that Dr. Sarolea's statement of this complicated relationship is correct, barring his forecast of the future, which is mere guessing. But he does not set the real nature of the underlying sympathies and antipathies in a sufficiently clear light. Pascal made a sharp distinction between the immutable infinite and the changing finite. Now, if there is any one dominant tendency in modern thought, it is the desire to solve this antinomy or to deny that any such antinomy exists. As Prof. William James remarks in a recent contribution to the *Hibbert Journal*, "the line of least resistance" leads us to believe that God is also finite like ourselves, and this is but a reflex of the popular philosophic thesis that absolute *being* is but another aspect or development of universal *becoming*. Naturally, therefore, Pascal no longer has a serious message for those who are attempting to adapt religious creeds to the new mode of thought. The theory of development, fitting so neatly with scientific evolution, is seized upon greedily by these innovators, who failed to see or who slur over the fact that Newman is still on the side of Pascal rather than of the new philosophy, that he confined his theory of development strictly to what was Pascal's world of change, and would have shrunk back in abhorrence from any hint of breaking

> . . . the pillours of Eternity,
> That is contrayr to Mutabilitie.

It is the all-absorbing consciousness of this ever-present contrast between infinite changelessness and finite change that makes the mystic, whether he be an ancient recluse in a cavern of the Himalayas or a modern priest torn between the claims of the Anglican and the Roman confession of faith. Superficially, Newman is thus a philosopher of the evolutionary school, fundamentally a mystic of the old unvarying stamp. The curious question is to know what France will do with him.

Some African Highways: A Journey of Two American Women to Uganda and the Transvaal. By Caroline Kirkland; with an introduction by Lieut.-Gen. Baden-Powell. Illustrated. Boston: Dana Estes & Co. $1.50.

One of the most fascinating and unique tours in the world is described by Miss Kirkland in this book. With her mother she went to Uganda and thence, stopping at various places on the African coast, to the Transvaal. The points of interest in this journey she sketches with quick perception, and accuracy of touch; and, as she had near relatives in both countries, she gives her readers, as no chance traveller could, vivid glimpses of the lives of those pioneers who are striving to develop the resources of the Dark Continent. The picture which she draws of the rose-bowered home at Entebbe in Uganda, though not without its shadows, is so charming that one marvels at the skill with which the English turn a wilderness into an orderly, habitable place. An interesting event was a visit at Dar-es-Salaam, the capital of German East Africa, where Miss Kirkland was a guest of the Governor. She describes his residence as a "veritable palace out of the Arabian Nights Tales, set in the loveliest tropical garden I ever saw." The impression left by the fine roads and pretty houses in the town and its environs was of an "intensely energetic, ambitious community, whose overmastering desire is to outdo the English in their hitherto undisputed field as the world's chief colonizers." The account of her travels in the Transvaal contains little of especial interest, except that part relating to the Rand Chinese, whose condition she describes as far better than anything they had ever known in any previous condition of life. Her route homeward was by rail from Johannesburg to the Indian Ocean, and thence, with a stop at Zanzibar, to Naples, which she reached just at the beginning of the great eruption of Vesuvius in April, 1906, "our final excitement," as she calls her chapter descriptive of it. Among the noteworthy incidents of her adventurous trip was seeing from the car-window on the Uganda Railway "a huge lioness, bounding along not seventy feet away, keeping up easily with the train, which was proceeding in leisurely fashion. As she seemed so interested in us, the train drew to a standstill, and at this the lioness crouched down in a little clump of grass, her great, powerful head and shoulders in full sight of all the passengers." Miss Kirkland evidently made a special study of the sleeping-sickness, which has ravaged Uganda, and she devotes a chapter to it. The closing chapter contains useful hints to any who may be inclined to follow her steps. Lieut.-Gen. Baden-Powell contributes an appreciative "foreword."

Science.

The North-West Passage: Being the Record of a Voyage of Exploration of the Ship Gjöa, 1903-1907. By Roald Amundsen; with a supplement by First Lieut. Hansen; 139 illustrations and three maps. 2 vols. E. P. Dutton & Co. $8 net.

It is remarkable, considering the number of large and well-appointed expeditions which have attempted to make the North-West Passage, that the problem should have been finally solved by an old Norwegian herring-boat of 47 tons burden, with a crew of seven men, including the commander. The Gjöa sailed from Christiania on June 16, 1903, with a five-year outfit—the gift largely of the present King, his father, and the Norwegian government—and in September reached a sheltered harbor in King William Land. Since one of the principal objects was to secure magnetic observations, and since this place was only ninety miles from the Magnetic Pole and particularly suited for a fixed magnetic station, an observatory was built. For nineteen months uninterrupted observations were made, the results of which it will take some years to work out in detail. Explorations were

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also made for the purpose of charting the neighboring coast and islands, and sledge journeys taken, one to the Magnetic Pole and one by Lieut. Hansen with one of the crew, along the unknown eastern coast of Victoria Land, an account of which he gives in a supplement. On August 13, 1905, the Gjöa left the harbor, aptly named Gjöahavn, and by August 17 had sailed through the hitherto untraversed part of the North-West Passage. Nine days later the explorers met the first vessel coming from the west, a San Francisco whaler. A little later they established winter quarters at a harbor twenty miles east of Herschel Island, a rendezvous of the American whaling fleet. Here they made unexpectedly an important discovery, that, owing to the proximity of the Mackenzie River, "the sea-water was quite fresh, and excellent in every respect, both for drinking and cooking." During the winter Capt. Amundsen accompanied the mail-carrier to Eagle City, Alaska. As soon as the condition of the ice rendered navigation possible, sail was set and on August 31, 1906, Nome was reached. At this point the narrative ends.

The success of the expedition was due, of course, partly to the peculiar fitness of the vessel for navigating shallow waters and to an unusually favorable season, but principally to the excellence of the crew, all but one of whom had had previous experience in the Polar seas. On the eve of their departure from their prolonged winter station and when they had for more than two years shared unnumbered perils and hardships, their captain writes:

> We all knew that we were going to have a rough time of it, but the splendid relations which had always existed between us so strongly united us that, although we were only seven, we were not easily discouraged.

The devotion of the men to their duties, their geniality, their love of humor, and their making the best of everything characterize the narrative from beginning to end. The main feature of this account of their three years' experiences is its vivid and entertaining picture of life in the Polar regions, both that of the explorers and that of the Eskimos with whom they came in contact; and in this respect the book takes the lead in Arctic literature. Many of the details are exceedingly trivial, but perhaps they are all essential to a complete picture. One cannot fail, however, to enjoy every one of the numerous little pleasantries by which the wearisome monotony of the daily duties was lightened. The impression of the Eskimos left by the narrative is, on the whole, favorable, as to their intelligence and trustworthiness—especially of those whom intercourse with Europeans had not demoralized. They are industrious; even "little tots of five to six years sat with their fishing lines, often through the whole night, and made very good catches, sometimes more than their own weight." Their amusements, and they are a very merry people, consist of gymnastics, in which men of all ages take part, conjuring, singing, and dancing. Of their religious belief and practices comparatively little is told, but of their customs, dress, and method of building and furnishing their snow huts the most minute details are set down.

The work of the English translator, whose name is not given, is excellent. Indeed, it is difficult to realize that the book is a translation, so easy is the style. Only one mistake, concerning which the publisher has issued a memorandum, need be noted: the statement in regard to Bellot Strait (Vol. I., p. 59), "where McClintock lay for two years waiting for a chance to get through." The translation reads: "At 8 A. M. we passed through the strait," instead of "We passed the strait," not *through*. There is a full index; the maps are good; and numerous reproductions of photographs of the crew, their vessel, native companions, and their habitations, as well as of scenery (several taken by moonlight) are impressive. The general interest in the work, it may be added, is so great that it is also being published in Norwegian, Swedish, Finnish, Russian, German, and Italian. It may very likely captivate the imagination of some youthful reader as the story of Franklin did that of the author when he was a boy of eight or nine, and made the ideal of his life the accomplishment of the North-West Passage.

The Cambridge University Press (G. P. Putnam's Sons, American agents) will soon publish: "The Elementary Theory of the Symmetrical Optical Instrument," by J. G. Leathem; "Invariants of Quadratic Differential Forms," by J. Edmund Wright; "A First Course of Pure Mathematics," by G. H. Hardy; "Modern Geometry," by C. Godfrey; "Thomas Linacre," by William Osler; "Conditions of Life in the Sea; A Short Account of Quantitative Marine Biological Research," by James Johnstone.

Moffat, Yard & Co. are about to publish a volume of "Surgical Memoirs," by Dr. James G. Mumford of the Harvard Medical School. The chapters, which are for the general reader, give biographical studies of Hippocrates, Galen, Vesalius, Pare, Haller, John Hunter, Lister, Cooper, Brodie, J. C. Warren, and Bigelow.

The scope of "Biology and Its Makers," by Prof. William A. Locy (Henry Holt & Co.), is fairly indicated by the following paragraph:

> In the progress of science there is an army of observers and experimenters, each contributing his share, but the rank and file supply mainly isolated facts, while the ideas take birth in the minds of a few gifted leaders, either endowed with unusual insight, or so favored by circumstances that they reach general conclusions of importance. These advance-guards of intellectual conquest we designate as founders. What were they like in appearance? Under what conditions did they work, and what was their chief aim?

Some ten epochs of biological progress are recognized, with Aristotle, Vesalius, Harvey, Leeuwenhoek, Linnaeus, Cuvier, Von Baer, Müller, Buffon, Lamarck, and Darwin as the principal characters. Part I. treats of the sources of all biological ideas except those of organic evolution. Here we have glimpses of the lives and activities of the men who have been concerned in the study of microscopy, anatomy, physiology, embryology, heredity, and palæontology. These 340 pages are the most original and interesting portion of the volume. Whether the reader be a layman, or a college student to whom the names of Eustacius, Fallopius, and Malpighi will suggest organic structures recently dissected, or a biologist whose life-work is nearing completion, this summary of achievements will be an inspiration. One realizes as never before that, to the scientist, politics and nationality do not exist:

> Only those have produced permanent results who have interrogated nature in the spirit of devotion to truth and waited patiently for her replies. The work founded on selfish motives and vanity has sooner or later fallen by the wayside.

The numerous portraits, together with reprints of drawings and photographs of early and crude instruments, add value to the text. Part II. treats of the evolution of evolution, the rise and development of the various theories which culminated in the work of Darwin and Wallace, and the vast army of enthusiastic workers of the present day. Recent volumes, such as H. F. Osborn's "From the Greeks to Darwin" and Vernon L. Kellogg's "Darwinism To-day," have covered this same field, but Professor Locy introduces us in a charming way to the human side of the scientists. The drawback to the division into two parts is the necessity of cross-references and repetitions, for no phase of biological progress can logically be separated from the doctrine of organic evolution. At the end of the book is a well-chosen "reading list," giving, in twelve pages of fine print, several hundred accessible books and articles. There is also an excellent index.

Dr. Charles Harrington, for many years a member of the faculty of the Harvard Medical School, died in London, September 11. Born in Salem, Mass., in 1856, he attended Bowdoin College, Harvard College, from which he obtained the bachelor's degree in 1878, and then the Harvard Medical School. After studying at Leipzig, Strasburg, and Munich, he returned to the Harvard Medical School, in 1883, as an assistant in chemistry. In 1906 he was appointed professor of hygiene. He had been chemist to the State Board of Health of Massachusetts, secretary of the same body, and chief of the Bureau of Milk Inspection. He had contributed articles to various medical journals, and he was author of "Practical Hygiene," which has run through several editions.

Gardner Dexter Hiscox, a writer on scientific subjects, died September 13 at East Orange, N. J. He was born in Elizabethtown, N. Y., eighty-six years ago, and although without college training had devoted his life to scientific and technical work. He was best known as the author of "Compressed Air and Its Application,"

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"Modern Steam Engineering" and "Hydraulic Engineering." He was an authority on heating and ventilating.

Drama.

MALONE SOCIETY PUBLICATIONS.

Two new publications of the Malone Society now make a record of six volumes in all for its first year of activity. One is a literal reprint, in modern type, of "The History of King Leir" from the edition of 1605. According to the Registers of the Stationers' Company there was an earlier edition of 1594, but no copy of this is now known to exist. The title page of the 1605 edition bears the words: "As it hath bene diuers and sundry times lately acted"—an attempt probably to palm the work off on the public as Shakespeare's "King Lear," which was then popular. The other volume issued by the Society is the first of its "Collections," which are to be brought out in parts with continuous pagination until enough has appeared to make a substantial volume, when preliminary matter and an index will be added. So far we have tables of matter illustrative or corrective of the earlier issue of "Wealth and Health"; a fragmentary morality, "Love Feigned and Unfeigned," discovered by Arundell Esdaile in a copy of Johannes Herolt's "Sermones Discipuli," Strassburg, 1492; a fragment of another play, "The Prodigal Son," printed probably by John or William Rastell between 1516 and 1534, and found in the binding of a Paris octavo of 1542; the chronology of "The Elizabethan Lords Chamberlain," compiled by E. K. Chambers, correcting errors in the "Dictionary of National Biography" and giving material of the first value in compiling a history of the stage; and "Dramatic Records of the City of London: The Remembrancia." This last section has a curious interest, and the material, though, of course, not hitherto unknown, has never been brought together in this convenient form. The documents are taken from a series of books in which were entered letters from the Queen's Majesty and her counsel to the Lord Mayor, with the answers. The period, with some omissions, is from 1579 to 1640, and 1660 to 1664. Here we have selected all those letters that refer to the stage or stage-players. Their almost constant theme is the disorder caused by the crowds in and about the theatres, the loose habits of the players themselves ("a very superfluous sort of men"), and the general ungodliness of all these sports, the pious court of the city seeming to have made no distinction between bear-baiting and legitimate acting. Part of one of the sturdiest protests we will quote. It was sent by the Lord Mayor to Lord Burghley, Lord High Treasurer, November 3, 1594, and is an appeal to prevent the erection of a new playhouse, probably the Swan, although we have no evidence that this was actually built until 1598. The writer admits that "the people must have some kind of recreation," but continues:

> Whearto may bee answeared (wch yor good L. for yor godly wisedom can far best judge of) that as honest recreation is a thing very meet for all sorts of men so no kynd of exercise beeing of itself corrupt & prophane can well stand wth the good policie of a Christian Comon Wealth. And that the sayed playes (as they are handled) ar of that sort and woork that effect in such as ar present and frequent the same may soon bee decerned by all that haue any godly vnderstanding & that obserue the fruites & effects of the same conteining nothing ells but vnchast fables, lascivious divises shifts of cozenage & matters of lyke sort. wch are so framed & represented by them that such as resort to see & hear the same beeing of the base & refuse sort of people or such yoong genntlemen as haue small regard of credit or conscience draue the same into example of imitation & not of avoyding the sayed lewd offences. Wch may better appear by the qualitie of such as frequent the sayed playes beeing the ordinary places of meeting for all vagrant persons & maisterles men that hang about the Citie, theeues, horsestealers, whoremoongers coozeners connycatching persones practizers of treason & such other lyke whear they consort and make their matches to the great displeasure of Almightie God & the hurt and annoyance of hir Maties. people both in this Citie & other places about, wch cannot be clensed of this vngodly sort (wch by experience wee fynd to bee the very sinck & contagion not only of this Citie but of this whole Realm) so long as these playes & places of resort ar by authoritie permitted.

One sees from this how early and how common was the English prejudice against the stage, and one sees, too, the society and atmosphere in which Shakespeare grew up, and the public life which bred his public manners.

W. T. Price, possessed by the delusion that "play writing is an art in the nature of an exact science," has written and published at his own charges a book, bearing the cumbrous title "The Analysis of Play Construction and Dramatic Principle," which he apparently believes to contain every secret necessary to the production of stage masterpieces. It is a portentous volume, remarkable for its bulk, its assurance, its habitual confusion of the obvious with the profound, and its laborious and perfectly unconscious futility. Mr. Price, it appears, has organized a school for the production of dramatists and specifies "The Clansman" as one of the results of his system of tuition. This claim need not be disputed, being entirely reasonable on its face, but it is not easy to divine the motive for making it. Briefly—it would be sheer waste of time and space to try to follow Mr. Price in detail—his theory is that dramatic genius, unsupported by mastery of technical laws, is comparatively powerless to make a good play—which has a certain measure of truth in it—and that the requisite technical knowledge must be obtained by minute analysis of standard pieces in order to discover their constructive principles. As models for dissection he selects five plays, "Ingomar," "The Lady of Lyons," "Camille," "Still Waters Run Deep," and "A New Way to Pay Old Debts"—of which only one, "Camille," is really notable for artistic composition. He quotes selected passages to prove that they were written with particular intent—which, of course, is true—and in accordance with his own prescribed order of procedure, which is not true at all, except in special instances. Undeniably there is more or less general resemblance in the main features of well-built plays belonging to the same class—in five-act tragedies, for example. But the notion that any prescribed formula can be invented to insure the best results of dramatic imagination is ridiculous. It is almost as wild as the assertion of Mr. Price that the same laws of technique are observed by Shakespeare and Ibsen. What he means, presumably, is that there are fundamental dramatic laws, of universal acceptance, which both obey. Fine technique, as everybody knows, is an art which has grown with the development of stage resources. Confidence in his judgment of it is somewhat shaken by his discovery of it in the works of Paul Potter and Bartley Campbell, mere theatrical scene-makers. But his untrustworthiness as a teacher is manifested, not so much in his exaggeration of the importance of mere mechanism as compared with that of matter—much of what he says about technique is sound enough, though tediously trite—but in his utter failure to offer any suggestions of practical value to the budding dramatist. All the real instruction in his ponderous volume could be put with better effect into a thin pamphlet for use as a primer.

The character of the Tudor Facsimile Texts (London: T. C. & E. C. Jack) has been so fully set forth in commenting on earlier issues (See the *Nation*, April 16 and June 1) that we need do no more than mention the four new volumes now published. They are all interludes, quarto volumes in black letter. The earliest in date is "The Nature of the Four Elements," author unknown, from the unique copy in the British Museum, which was printed between 1510 and 1520. "The Disobedient Child," by Thomas Ingelend, is from the copy in the British Museum dated by the Museum authorities 1570, but by the present editor "1560 or thereabouts." A copy of this rare work turned up in the Irish find of 1906, and is now held for sale by Quaritch at £284—some indication of the value of these reprints. The third play is "The Trial of Treasure," which was twice printed by Thomas Purfort in 1567, the present reprint being from the British Museum copy. The fourth is "New Custom," written to aid the Reformation, and published in 1573. Only four or five copies are known to exist, the one used for the present edition being in the British Museum. As with the earlier volumes, J. A. Herbert, of the manuscript department of the British Museum has compared these collotypes with the originals and finds them practically perfect. The photographic reproduction is in some cases slightly more blurred than the original,

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but the editor, John S. Farmer, proposes to obviate this defect in future issues by using a harder paper.

Rémy de Gourmont publishes in Paris "Les plus belles pages de Cyrano de Bergerac." The book rectifies rather than corrects Rostand's legend of the man who invented prose comedy in French literature and should remain a shining light in the constellation that reaches from Rabelais to Anatole France. In his imaginary philosophic "voyages" Cyrano showed himself a studious disciple of Descartes and Gassendi. His public life was concerned with real duels and wounds, but with neither drink nor woman. And Rostand has relighted his star.

There is little in "Jack Straw," the first comedy of the new English dramatist, W. S. Maugham, to be produced in this country, to justify the high praises bestowed upon his work in the English press. The piece tells an entertaining story, and shows a certain facility in the invention of stage situation, but the mechanism is very slovenly in places, while the dialogue, although full of the calculated humor which so readily commands the laughter of the ordinary audience, is by no means brilliant. The intrigue, however, is full of comic interest. A wandering grand duke, in pursuit of a ballet girl, masquerades as a waiter. Then a friend, who has known him in another capacity, asks him to impersonate a foreign nobleman, in order to humiliate a woman, whose vulgarity equals her vast wealth. Being in love with this person's daughter he consents, taking his own title. At a fête held in his honor, he is denounced as an impostor, and great are the confusion, wrath, and humiliation of his hostess. This is the climax of the piece, and is exceedingly effective, especially as it is interpreted at the Empire Theatre, where Miss Rose Coghlan gives a most vivid and humorous impersonation of the enraged parvenue. The play ends with the establishment of the duke's identity, and the success of his love suit. John Drew is only moderately successful as the hero, lacking the necessary youth, distinction, and romantic fervor, but he once more exhibits his skill as a finished light comedian. The play promises to be popular, but is in no sense a first-rate work.

It seems to be the general opinion of London critics that J. M. Barrie is seen at his best in his latest comedy, "What Every Woman Knows," which has recently been produced at the Duke of York's Theatre in London. In the first act old Aleck Wylie and his three sons sit up to catch a burglar, who turns out to be an ambitious young railway porter, whose only object is to study the books which the Wylies own but cannot themselves read. There is a family conclave, and finally it is agreed that the Wylies will help Shand, the porter, to complete his education on condition that he will marry Maggie Wylie at the end of five years. Shand goes ahead amazingly, enters Parliament, and is soon recognized as a coming man. But he redeems his pledge to Maggie, who is the possessor of rare humor—a quality of which he is entirely destitute—and soon proves herself of inestimable value by putting the needed spice of wit into his speeches. When he is about to become a cabinet minister, he falls in love with a fine lady, who responds to his passion, and little Maggie is temporarily neglected. But she leaves the lovers to their own devices, and Shand soon discovers that in losing his wife he would lose all. So a reconciliation is effected between them, and Maggie tells him the secret that every woman knows, namely, that Eve was made, not out of Adam's rib, but his funny-bone. Miss Hilda Trevelyan played the part of Maggie with great success. Next favorite to her was Gerald Du Maurier.

The present success in this city of F. Molnar's play, "The Devil," is a striking illustration of the value of advertising, although it does not reflect much credit upon the discrimination of the community. The piece is not distinguished in anything except its audacity in disregarding the limits of good taste. One would have to search closely, indeed, in this clumsy, juvenile attempt to enlarge upon the Faust legend, to discover any evidence of psychologic insight or any special knowledge of human nature. The whole romance—stripped of its cheap diabolic mechanism—is of the commonest and tawdriest order. Nor are the defects of the play atoned for by any special excellence of performance. On the contrary, the actors in both representations are, with one or two exceptions, of very poor quality.

H. B. Irving, has engaged the Shaftesbury Theatre, London, and will begin a season there in October. His first play will be "The Lyons Mail," followed by Justin Huntly McCarthy's new piece, "Cæsar Borgia." Mr. Irving is still giving his leading feminine characters to his wife, Dorothea Baird.

"Bellamy the Magnificent" is the title of a new comedy by Roy Horniman, which Sir Charles Wyndham promises to produce very soon.

Ludwig Stahl, court actor of Dresden, has died in his fifty-third year. Among his best-known rôles were Dr. Rank in "Nora" and Fürt Schuiski in "Demetrius."

Music.

Methodik des Klavierspiels. Von Xaver Scharwenka und August Spanuth. New York: Breitkopf & Härtel.

As long ago as 1841 Liszt wrote an essay on Paganini in which he declared that with that dazzling violinist the epoch of the virtuoso had come to an end, to be superseded by that of the interpreter. The instrumental acrobat has, however, continued to exist side by side with the interpreter of the masters, but his days seem now to be numbered. The piano acrobat, in particular, can no longer hold his own with the instruments of the pianola type which enable everybody to execute the most difficult music with a smoothness he cannot hope to rival. He is perforce compelled to become an interpreter, in which capacity the mechanical instrument, in its present state of development, is still easily surpassed. The piano teacher, too, must mend his ways. It no longer suffices to teach pupils the tricks of technique; they must be initiated (as few now are) into the secret rites of the great artists who make execution a mere means to the expression of emotions.

The pianoforte "methods" of the future will be affected by the altered situation; they will give less space to five-finger exercises and more to a consideration of those things which make playing worth while. The "Methodik" of Scharwenka and Spanuth shows which way the wind is blowing. While questions of technique are by no means ignored, they are subordinated to problems of expression. The "Methodik" is obviously intended chiefly for teachers who wish to keep abreast of the times. The authors, in view of the fact that "mere technical bravura for bravura's sake scarcely finds a public any more, while, on the contrary, the mental element in piano playing is decidedly favored," take pains to indicate how the mind must be brought into play from the beginning. The engagement of a cheap, second-rate teacher for beginners may prove fatal to the pupil's chances, because, as the authors make clear (p. 125), a certain attitude of attention, of using the mind, must be taught from the very first lesson. As a matter of course, they strongly condemn the practice (though it has been sanctioned by Kalkbrenner and D'Albert) of reading a book while the fingers play their exercises. Even athletes, they point out, know that mere mechanical bending and stretching of the limbs does not strengthen the muscles, but that there must be behind each movement an intense wish to attain such a result. How much more, then, is an alert, attentive mind needed in piano playing, where the muscular movements are so much more complicated and subtle.

A poor teacher is he who does too much for his pupils. They should be accustomed, nay, forced, to use their own mind every moment. The best way to do this—and at the same time to mitigate the monotony of technical practice—is to give them a mere skeleton of the exercises, compelling them to fill out the details themselves. They should be made to try to find the correct pace for each piece unaided, to study the music away from the piano; in short, to "spiritualize the technical practice":

> If there are still persons who think that long hours of practising tend to stupefy the mind, it is because they have not learned to use the mind while exercising.

If in the vast army of players there were more who knew how to practise, more would attain to the rank of colonels and generals. The most encouraging thing about the incessant practice required by a pianist is that if he has learned his scales and passage work so thoroughly that they have become part and parcel of his muscles and nerves, he can thereafter give his attention

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chiefly to the fugues of Bach, the études of Chopin, Liszt, and other masters, which entertain the mind while providing an unsurpassed sporting ground for nimble fingers.

To the uninitiated the act of producing a tone on the piano seems as simple as that of hitting a nail with a hammer; and so it is, if it is done without an admixture of brains. With brains it becomes an act so complex and subtle that it reveals the personality of the player almost as plainly as the face does. With the aid of the pedal, the correct and subtle use of which is also a function of the brain—"the study of a lifetime," as Chopin said—the modern pianist gifted with a varied touch can recall the tones of orchestral instruments and even suggest their volcanic power in combination. It was not always so. When Philip Emanuel Bach wrote his "Essay on the True Way of Playing the Piano" (1753) he devoted nearly one-half of it to what were called *Manieren*, that is, ornaments. These ornaments were needed as a substitute for the fulness of tone which the tinkling instruments of that time lacked. As the pianos improved, the tone grew not only fuller, but louder or softer, as desired. And this brings us to what is perhaps the most suggestive and important section of the book we are reviewing. The authors emphatically repudiate the notion so often advanced that the increasing loudness of modern music is an indication of the coarsening of taste. It is just the other way. The greater the tone volume of an instrument, the greater also are the possibilities of shading; and in the utilization of these infinite gradations of tone lies one of the greatest advances of modern music over that of the centuries preceding the nineteenth. On this subject the authors discourse eloquently and persuasively, as also on the corresponding change which has taken place in the utilizing by modern composers and players of the infinite gradations and modifications of tempo. The often misrepresented tempo rubato is not sufficiently discussed; nor is the magic of the pedal. But apart from that, we have nothing but the highest praise for the volume.

The Metropolitan Opera House will open November 16 with a performance of "Aïda." The season will last twenty weeks. The new operas will be D'Albert's "Tiefland," in German; Catalani's "La Wally," Puccini's "Le Villi," and Tchaikovsky's "La Dama di Picche," in Italian; Laparra's "Habanera," in French; and Smetana's "Die Verkaufte Braut," in German. The revivals will be Massenet's "Manon," in French, and Mozart's "Le Nozze di Figaro" and Verdi's "Falstaff," in Italian. In addition it is also the intention of the management to give grand opera in English. For this purpose the sole rights have been secured to Frederick S. Converse's "The Pipe of Desire," Engelbert Humperdinck's "Children of the King," and Carl Goldmark's "The Cricket on the Hearth." During the year there will be special performances on Tuesday and Saturday evenings, consisting principally of revivals of the works of Mozart, Beethoven, and Wagner. Parsifal will also have two or three representations. Gustav Mahler and Alfred Hertz will again head the list of conductors. In addition, Arturo Toscanini of the Teatro alla Scala, in Milan, has been engaged, and Francesco Spetrino of the Imperial Opera House in Vienna. The orchestra will be enlarged by the addition of fifty-five musicians to the already established organization of seventy-five players. Jules Speck, for many years the stage director of the Grand Opera in Paris, will have charge of the French and Italian operas; Anton Schertel of the German operas. The singers are:

Sopranos—Ester Adaberto, Frances Alda, Emmy Destinn, Emma Eames, Geraldine Farrar, Rita Fornia, Olive Fremstad, Johanna Gadski, Bernice James, Felicie Kaschowska, Marie Mattfeld, Berta Morena, Marie Rappold, Marcella Sembrich, Lenora Sparkes.

Mezzo-sopranos and contraltos — Clara Boehm, Marianne Flahaut, Maria Gay, Louise Homer, Helen Mapleson, Matja van Niessen-Stone, Mary Ranzenberg, Henrietta Wakefield, Paula Woehning.

Tenors—Angelo Bada, Julius Bayer, Alessandro Bonci, Alois Burgstaller, Carl Burrian, Enrico Caruso, Stephen Delwary, Rinaldo Grassi, Carl Jörn, Walter Koch, Riccardo Martin, Ariodante Quarti, Albert Reiss, Erik Schmedes, Giuseppe Tecchi.

Baritones—Pasquale Amato, Bernard Beque, Giuseppé Campanari, Otto Goritz, Fritz Feinhals, Eduardo Missiano, Adolph Muhlmann, Jean Note, Antonio Scotti, Walter Soomer.

Bassos—Paul Ananian, Robert Blass, Enzo Bozzano, Adamo Didur, Allen Hinckley, Conretto Paterna, Giulio Rossi, Erik Schubert, Herbert Waterous, Herbert Witherspoon.

The season at the Manhattan Opera House, under the management of Oscar Hammerstein, will open November 9, with "La Tosca." Mr. Hammerstein promises to produce the following operas:

In French—"Salome," "Thaïs," "Pelléas et Mélisande," "Louise," "Les Contes d'Hoffman," "Grisélidis," "Princesse d'Auberge," "Le Jongleur de Notre Dame," "Manon," "Samson et Dalila," "Les Pêcheurs de Perles," "Faust" and "Carmen."

In Italian—"Othello," "Falstaff," "Aïda," "Les Huguenots," "The North Star," "Dolores," "Siberia," "Andrea Chenier," "Lucia di Lammermoor," "Rigoletto," "La Traviata," "La Sonnambula," "The Daughter of the Regiment," "The Barber of Seville," "La Bohême," "La Tosca," "Madama Butterfly," "Linda di Chamounix," "A Masked Ball," "Il Trovatore," "Ernani," "Crispino e la Comare," "Pagliacci," and "Cavalleria Rusticana."

The full list of the singers as announced in the prospectus is:

Sopranos—Melba, Tetrazzini, Garden, Labia, Espinasse, Agostinelli, Tancreda, Trentini, Ponezano, Zepilli, Severina, Koëlling, and Eva Campanini-Tetrazzini.

Mezzo-sopranos and contraltos—Gerville-Réache, Doria, and Mariska-Aldrich.

Tenors—Zenatello, Dalmores, Taccani, Vallés, Colombini, Paroli, Venturini, and Montanari.

Baritones—Renaud, Sammarco, Gilbert, Dufranne, Perier, Polese, and Crabbe.

Bassos—Arimondi, Vieulle, and de Segurola.

Signor Cleofonte Campanini will again be in charge of the productions, and will have the same assistants as last season—Parelli and Charlier. On the first night "La Tosca" will serve to introduce to the New York public Mme. Labia, who has made such a hit in "Das Tiefland" in Berlin. Mlle. Gerville-Réache will be the Dalila and M. Dalmores the Samson in the first production on November 11, of Saint-Saëns's "Samson et Dalila." For this event Mr. Hammerstein promises the full choral strength of both the Manhattan and the new Philadelphia Opera House, with an augmented orchestra of 100. A production which is certain to be of interest is that of Massenet's "Jongleur de Notre Dame," with Mary Garden in the title part originally arranged for a tenor, and with Renaud, Gilibert, and Hector Dufranne as the three monks. Besides the operas in which she was heard last season, Mme. Tetrazzini will sing in "The North Star," "The Barber of Seville," "The Daughter of the Regiment," and "La Sonnambula." About the middle of December Mme. Melba will appear as Desdemona in "Otello." Zenatello will sing the title rôle, and Renaud will make his first appearance in New York as Iago.

Herman Klein has arranged an elaborate series of concerts at the Deutsches Theater in this city, beginning October 4, and ending March 21. Thirty-one singers have been engaged, twenty-two pianists, eleven solo violinists, eight solo 'cellists, and the Adamowski, the New York, and the Maud Powell trios; and the Altschuler-Bernstein, the Flonzaley, the Hugo Herrman, the Lekeu, the Olive Mead, and the Schubert quartets. Among the pianists will be Mme. Fanny Bloomfield-Zeisler, Miss Augusta Cottlow, Mr. and Mrs. Josef Lhévinne, and Mme. Antoinette Szumowska. The violinists include: Timothée Adamowski, Willy Hess, Miss Olive Mead, Mme. Maud Powell, and Mr. and Mrs. Petschnikoff and Albert Spalding.

Sixteen Sunday afternoon concerts have been planned for the New York Symphony Orchestra, under the direction of Walter Damrosch, and the eight evening concerts will be given on Tuesdays instead of Saturdays. There will also be a Beethoven cycle on six Thursdays, beginning February 4. The nine symphonies will be played. The hundredth birthday of Mendelssohn will be celebrated January 30 and February 3.

Plans for the fifty-first annual festival of the Worcester, Mass., Musical Association in Mechanics Hall, September 28 to October 2, are completed. The choral works to be presented are Saint-Saëns's "Samson et Dalila," and Sir Edward Elgar's dramatic cantata "Caractacus." Among the artists engaged are: Soprano, Mme. Jeanne Jomelli; mezzo-soprano, Miss Lilla Ormond; contralto, Mme. Louise Homer; tenors, George Hamlin and Daniel Beddoe; baritones, Emilio de Gorgoza and Reinald Warrenrath; bass, Frederic Martin; pianist, Miss Augusta Cottlow; violincellist, Miss May Mukle. Franz Kneisel will conduct the Boston Symphony Orchestra, of sixty pieces, and Dr. Arthur Mees will conduct the choral works.

Max Fielder, the new conductor of the Boston Symphony Orchestra, will bring from Hamburg several musical novelties, among which is an overture by Max Reger, which will be performed for the first time in this country by the Boston Orchestra.

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Louis Varney, a composer of comic operas, has died in Paris at the age of sixty-four. He studied with his father, Pierre-Joseph-Alphonse Varney, also a composer, who set to music the "Chant des Girondins," by Dumas. The younger Varney began his career in 1876, and since then he has been very prolific. His best known work is probably "Les Mousquetaires au Couvent." His three-act operetta, "Les Forains" (Paris, 1894) was given at Vienna as "Olympia" (1895) and at Berlin as "Die Gaukler" (1895). Other productions of his are "Le Pompier de service" (1897) and "Les Demoiselles des Saint-Cyriens" (1898).

Justin Clérice, the French composer of light operas and ballets, died at Toulouse September 10. He was born in Buenos Ayres in 1863 and studied at the Conservatoire de Paris. He composed "Le Meunier d'Alcala" (1887), "Figarella" (1887), "M. Huchot" (1889), "Au Pays noir" (1891), "Les Hussards" (1894), "Phrynette" (1895), "Léda" (1896), "Vercingétorix" (1900), "Fête à Rome" (1900), "Les Petites vestales" (1901), "Ordre de l'empereur" (1903), "Au Temps jadis" (1905), "Mimosa" (1905), "Les Filles Jackson & Cie," (1906), and "Timbre d'or (1906).

Art.

Historic Houses and Their Gardens. Edited by Charles Francis Osborne. Philadelphia: The John C. Winston Co. $6.

This work, comprising chapters by many authors, offers a variety that is almost magazine-like. Not only are examples presented from the ends of the earth—India and Spain, England and Mississippi—but the points of view are widely different. The limitations of the title also permit the history of old families and the entertaining gossip which goes so naturally with the pictures of palaces in P. H. Ditchfield's articles.

It is curious to note how these old buildings lead the observer to history, whether he be writer or reader. It is this suggestion, and the perception that the charm of old places is a subtle product of time and growth, that brings one to a better understanding of their art. The greatest value of such a work as this lies, indeed, in an aspect of its subject which is almost incidental. The demand for these books upon houses and gardens comes from people who are interested in the old art, because they are ambitious for new efforts. They want to make houses and gardens of their own, and are not so much concerned with the family records of the Verneys or of Philip II. of Spain as they are with the marvellous expression which, in the course of years, perhaps centuries, of construction and reconstruction, such old families managed to procure for their thoughts and feelings. These desires of the reader are recognized by Frank Miles Day in an interesting introduction. He goes directly to the theory of the garden, and points out in these illustrations certain valuable principles. The relations between house and garden are, in fact, well exemplified here; and some of the chapters deal very helpfully with the problem both of things to be expressed and methods of expression. Anne H. Dyer, for example, in describing the Iris Garden at Horikiri, gives an excellent comment upon what she terms the "significance" of the garden and of the expression of that significance in conventional terms. The articles by E. B. Havell upon the gardens of the Taj Mahal and Indian gardens, and that by A. D. F. Hamlin upon ancient Roman country houses are notes by expert observers of garden art. The "Gardens of the Villa Lante," by George Walter Dawson, is also a good description fortified by intelligent comment, in which the art of garden-making is well distinguished from imitation of nature. There are thus scattered through the volume many welcome suggestions; and the appreciative reader may find in this rather bewildering abundance material for deductions which a work of narrower scope would not afford. The use of terraces and steps, shelters and balustrades, pools, fountains, and conventional walks, brilliant color in artificial groups contrasted with masses of simple natural foliage; above all, the need of ideas and of symbolic expression of them—all these things, illustrated in a variety of examples, will appeal to the reader who can draw inferences.

Some of the articles which do not involve the problems of the garden are also noteworthy. Even when the mansion or palace may be too exceptional to serve as a precedent, the matter may still be stimulating. The illustrations are half-tones, which make no pretence to artistic value of their own, but which are the most sympathetic and suitable means of illustrating this subject.

Charles H. Caffin has done a very good piece of work in his "Child's Guide to Pictures" (The Baker & Taylor Co.). It is an attempt to explain the artist's point of view—what he means by composition, tone, values, etc.—what he is really trying to do apart from the illustration of a subject. And this attempt, in spite of an imperfect sympathy with the more formal side of art as compared with its picturesque qualities, is so well carried out that one feels inclined to advise Mr. Caffin to submit his book to some slight revision—relieving it of an occasional air of condescension which reminds one of the "now my dear children" of the Sunday school superintendent—and address it to an older audience which might well profit by a study of it. There are few adults, not professional artists or closely associated with art, who know all that Mr. Caffin tells the children—few that would not find their appreciation of the real qualities of painting stimulated and clarified by close attention to what he has to say. Of such slight defects as we have observed we shall note but a single case, where the fault is presumably that of the publisher rather than the author. It is a pity that Mr. Caffin's very intelligent and appreciative remarks on Millet's Sower should be illustrated by a reproduction not of the painting, but of a drawing or pastel which differs widely from the definitive composition. The discrepancies are sure to puzzle all but the initiated.

The latest issue of George Newnes's series of Drawings of the Masters (imported by Charles Scribner's Sons) is devoted to "The Drawings of Rembrandt." The fifty-one plates are well reproduced and well selected, though, of course, one misses many old favorites. Plate vi., in which a Raising of Lazarus has been scrawled over and altered into an Entombment has a special interest. Here we have one vision of the great seer superimposed upon and obliterating another. Another drawing that has been much altered in the course of execution, though without change of subject, is that reproduced in Plate xxix., and here called, we know not on what authority, Christ Restoring Sight. Assuredly it represents Job and his Friends, and it has been published under that title. It is much to be regretted that no indication is given of the whereabouts of the originals—a negligence that makes identification difficult and sometimes renders it uncertain whether the drawing reproduced is the same as that mentioned in the text by Malcolm Bell, especially as he deals with the general subject rather than with particular designs.

"Die Kleinmeister," by Hans Wolfgang Singer, is the latest addition to the Künstler-Monographien, edited by H. Knackfuss (Leipzig: Velhagen & Klasing).

The four pictures bequeathed by the late Martin Colnaghi to the National Gallery of London are now in place: The Virgin and Child, with St. Jerome and St. Anthony of Padua, signed and dated "Lorenzo Lotto. 1521"; Philip Wouwerman's The Bohemians, which fetched £105 at the Pourtalès sale in 1826; Gainsborough's The Bridge; and Aart van der Neer's Dawn. Mr. Colnaghi left an estate the personalty of which is valued at £79,880. The residue of his property goes to his wife, and on her death to the National Gallery—for purchasing pictures with the income.

A number of pictures from the collection of the late Charles Drouet have by his bequest gone to the art galleries of Paris. The Louvre has received Murillo's Le Prisonnier, five landscapes by Constable, six by Turner, a Venice scene by Bonington, and various Japanese works. The Luxembourg gets a Whistler and a Carolus Duran; the Print Department of the Bibliothèque Nationale, his portrait *à l'eau-forte* by Whistler; and the École Nationale des Beaux-Arts, his collection of drawings by old masters.

Raphael's Transfiguration has been removed from its place in the Vatican Pinacoteca, where it was placed by Pope Pius VII. in 1815, to the fine suite of rooms recently set aside by the present Pope to be used as a new gallery. Heretofore not more than fifty visitors were admitted

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at once to see the masterpiece in its cramped quarters. It is now in an excellent position.

Archibald D. Reid, Scotch painter of landscapes and portraits, has died at the age of sixty-four. His art education was at the Royal Scottish Academy and under Julien in Paris.

Prof. Lodovico Seitz, director of the Vatican museums, died at Albano, September 10.

Finance.

THE DECLINE IN THE COST OF LIVING.

On July 1, 1897, average prices of commodities touched the lowest figure of our times; on June 1, 1907, they touched the highest figure. The London *Economist's* "index number" for the one date was 1,885; for the other, 2,601. The "index number" for September 1 was 2,168, and a moment's comparison will reveal the fact that in the fifteen months since June, last year, more than half of the average enhancement of values since 1897 has been cut off.

This somewhat sensational result may possibly appear more important than it actually is; for the September "index number," although much lower than that of June, last year, is nevertheless no lower than that of as recent a date as midsummer, 1905, and represents a much higher level of prices than had prevailed before that time. In other words, any study of decline in commodity prices, since the reaction of 1907, must take into account the abnormal rise during the era of speculation which began in the middle of 1905 and did not culminate until early in 1907. It has often been pointed out that the advance in average prices, in that two-year period of extravagant living and turbulent markets, was as great as in the whole of the eight-year period which preceded. In this respect, the rise after the middle of 1905 resembles the similar rise in the two-year interval just before the panics of 1873 and 1857. On both those occasions, as in the case of 1907, it was rash speculation in the necessaries of life, undue pressure upon consumers, and consequent exhaustion of capital resources, which brought about financial collapse and widespread industrial readjustment. People who nowadays talk, as E. H. Harriman has lately been doing in his speeches on the Pacific Coast, about the "senseless panic of last October," and who explain that the foolishness of a few bank depositors was the only cause of it, merely display their own ignorance of economic law.

But whether the decline in prices since June of 1907 be regarded as a setback in a prolonged and general movement towards higher cost of living, or whether it merely means that the bubble of industrial inflation is pricked, the essential fact remains that this month's "index number" showed reduction, in the forty-seven commodities from which it is compiled, of 14 per cent. from September, 1907, and of nearly 17 per cent. from the June maximum of that year. Yet most people will ask whether cost of living, to the average man, has declined as much as that. The average man, except where he is buying less in quantity, finds household expenses very close to what they were a year ago.

But if this is so, then what becomes of the 14 per cent. decrease? The answer is, that prices have fallen in lines of merchandise of which the average consumer purchases little, and have not declined at all in lines where he buys much. At present iron is 21 per cent. below last September; tin, 20 per cent.; copper, 25 per cent. But these commodities do not figure largely in monthly household bills. Flour, however, is nearly 9 per cent. higher than a year ago this month; beef nearly 25 per cent.; corn, 31 per cent.; and even oats sell only a trifle below the abnormally high price of last September. Clearly, the bills of the householder will be affected more by a change in price of these food products than of the basic metals. Cheap copper may help an electrical factory or a street railway enterprise, and cheap iron may make construction of bridges or machinery or city buildings much easier. But the plain consumer benefits only indirectly.

The reason why the food-products referred to, and with them meats and vegetables in general, have actually advanced while commodity values as a whole have been falling rapidly, is plain enough. Despite the inflation of commercial markets in 1905 and 1906, the world produced such unprecedented cereal crops that in that direction the rise was at least arrested. Since 1906, however, nature has not been kind to us. The world's yield of wheat in 1907, for instance, was nearly 10 per cent. short of 1906, and was much the smallest harvest in five years. The abnormal weather which brought about these conditions affected nearly all other food products; the result was not only a higher range of prices for such commodities during 1907, but so scanty a supply is left over from last year, that only a very abundant yield in 1908 could have sufficed to restore equilibrium. Instead of such ample yield, the whole world's wheat crop is now estimated as smaller even than that of 1907. Of the prime necessities of life, almost the only one the price of which has followed that of the raw materials of the metal trades is cotton and cotton goods. Cotton sells to-day on the open market more than 25 per cent. lower than a year ago; print cloth, the basic fabric of the trade, is lower by 40 per cent., and wholesale dry goods merchants have for months been reporting cuts of 25 to 50 per cent. in the price of dry goods generally. How much of this reduction has been allowed to filter through to the buyer of clothing for himself and family is a question which perhaps the autumn trade at the department stores will answer.

BOOKS OF THE WEEK.

Alcott, Louisa M.: Spinning Wheel Stories. Silver Pitchers. Proverb Stories. Garland for Girls. Illustrated by Ethel Pennewill Brown. Boston: Little, Brown & Co.

Auerbach's Brigitta. Edited by J. Howard Gore. Ginn. 40 cents.

Barnes-Grundy, Mabel. Hilary on Her Own. Baker & Taylor Co. $1.50.

Bain, F. W. An Incarnation of the Snow. Translated from the Original Manuscript. Putnams.

Brevard, Caroline Mays. Literature of the South. Broadway Pub. Co. $1.50.

Brighenti, Eliseo. Crestomazia Neoellenica. Milan: Ulrico Hoepli.

Bullock, Charles Jesse. Introduction to the Study of Economics. Silver, Burdett.

California Earthquake of April 18, 1906. Report of the Earthquake Investigation Commission. Vol. I., Parts I. and II. Washington: Carnegie Institution.

Carrel, Frederic. The Methods of Mr. Ames. Mitchell Kennerley. $1.50.

Carroll, Lewis. Alice's Adventures in Wonderland. Illustrated by Millicent Sowerby. Duffield. $1.25.

Champney, Elizabeth W. Romance of Roman Villas. (The Renaissance). Putnams.

Coerne, Louis Adolphe. The Evolution of Modern Orchestration. Macmillan. $3.00 net.

Corelli, Marie. Holy Orders: The Tragedy of a Quiet Life. Frederick A. Stokes Co.

Coulton, G. G. Chaucer and His England. Putnams.

Cowden-Clarke, Mary. Shakespeare Proverbs or the Wise Saws of our Wisest Poet. Collected into a Modern Instance. Putnams.

Dalliba, Gerda. An Earth Poem and Other Poems. With an Introduction by Edwin Markham. Putnams.

Dallimore, W. Holly, Yew, and Box. With Notes on Other Evergreens. John Lane. $2.50 net.

Duff, A Wilmer. A Text-Book of Physics. Philadelphia: P. Blackiston's Son & Co. $2.75 net.

Eckstein's Der Besuch im Karzer and Wildenbruch's Das edle Blut. Edited by Herbert Charles Sanborn. Ginn. 50 cents.

Ely, Richard T. Outlines of Economics. Revised and Enlarged by the Author, Thomas S. Adams, Max O. Lorenz, and Allyn A. Young. Macmillan. $2.00 net.

Fling, Fred Morrow. Mirabeau and the French Revolution. Vol. I. The Youth of Mirabeau. Putnams.

Frye, Prosser Hall. Literary Reviews and Criticisms. Putnams.

Gehring, Albert. Racial Contrasts. Distinguishing Traits of the Græco-Latins and Teutons. Putnams.

Gerry, Margarita Spalding. The Toy Shop: a Romantic Story of Lincoln, the Man. Harpers.

Green, Olive. How to Cook Meat and Poultry. Putnams.

Griffin, Grace Gardner. Writings on American History, 1906. A Bibliography. Macmillan. $2.50 net.

Hedrick, E. R. Algebra for Secondary Schools. American Book Co. $1.00.

Hichens, Robert. A Spirit in Prison. Harpers. $1.75.

Hoadley, George A. Elements of Physics. American Book Co. $1.20.

Howard, O. O., Famous Indian Chiefs I Have Known. Century Co.

Hunter, John. De Profundis Clamavi and Other Sermons. Macmillan. $1.50 net.

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King Alfred's Jewel. By the author of Mors et Victoria. John Lane. $1.25 net.
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McCallum, A. N., and Horn, P. W. New Century Spelling Book. In Two Parts for Primary and Grammar Grades. Silver, Burdett.
Macdonald, William. Documentary Source Book of American History. 1606-1898. Macmillan. $1.75 net.
MacDougal, Daniel Trembly. Botanical Features of North American Deserts. Washington: Carnegie Institution.
Massie, Walter W. and Underhill, Charles R. Wireless Telegraphy and Telephony. D. Van Nostrand Co. $1.00 net.
Maunder, E. W. The Astronomy of the Bible. Mitchell Kennerley. $2.00.
Miyakawa, Masuji. Powers of the American People. Congress, President and Courts. Baker & Taylor Co.
Musset, Paul de. Mr. Wind and Madam Rain. Harpers. 60 cents.
O'Higgins, Harvey J. A Grand Army Man. Century Co.
Orczy, Baroness. The Emperor's Candlesticks. A Romance C. H. Doscher & Co.
Palmer, Lois Sedgwick. Lesson Stories for the Kindergarten Grades of the Bible School. God the Workman. Macmillan. 75 cts. net.
Panseron's A B C of Music. A Primer of Vocalization. Revised by N. Clifford Page. Oliver Ditson Co.
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Pausanias's Attica. Edited by Mitchell Carroll. Ginn. $1.65.
Phillips, Stephen, and Carr, J. Comyns. Faust. Freely adapted from Goethe's Dramatic Poem. Macmillan. $1.25 net.
Randolph, Edgar F. Inter-Ocean Hunting Tales. Forest and Stream Pub. Co.
Reed, Myrtle. Flower of the Dusk. Putnams.
Sanders, Lloyd. The Holland House Circle. Putnams.
Sandwick, Richard L., and Bacon, Anna Tilden. The High School Word Book. Boston: D. C. Heath. 40 cents.
Saunders, Marshall. My Pets, Real Happenings in My Aviary. Griffith & Rowland Press. $1.25.
Scott, Colin A. Social Education. Ginn. $1.25.
Sélincourt, Hugh de. The High Adventure. John Lane. $1.50.
Shakespeare. Merry Wives of Windsor. The Old Spelling Edition. Duffield.
Somerville, E. Œ., and Ross, Martin. Further Experiences of an Irish R. M. Longmans.
Stocking, Jay T. The Dearest Spot on Earth. H. M. Caldwell Co.
Strong, Augustus Hopkins. Outlines of Systematic Theology. Designed for the Use of Theological Students. Philadelphia: Griffith & Howland Press. $2.50 net.
Speaker, The. No. 12. Edited by Paul M. Pearson. Philadelphia: Pearson Bros.
Taylor, Charles Keen. Real Letters to Real Boys. Revell. 50 cts. net.
Thomas, Charles Swain, and Howe, Will David. Composition and Rhetoric. Longmans.
Three Years Behind the Guns. The True Chronicles of a "Diddy-Box." By L. G. T. Century Co.
Titchener, Edward Bradford. Lectures on the Elementary Psychology of Feeling and Attention. Macmillan. $1.40 net.
Tyrrell, George. Medievalism. A Reply to Cardinal Mercier. Longmans.
Vielé, Herman Knickerbocker. Heartbreak Hill. A Comedy Romance. Duffield. $1.50.
Ward, J. Olive Patricia. The Herd. Cochrane Pub. Co.
White, Edward Lucas. Narrative Lyrics. Putnams.

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